The Christian Century

PUBLISHED WEEKLY

Why Remember Evanston?

By Kenneth T. Henderson

The Marian Cult

By the Presbyterian Church, U.S.A.

Moroccan Nationalism

By John Nicholls Booth

The American Revolution

An Editorial

Index, January-June 1955

JUNE 29, 1955

In This Issue

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presents the 13th of the post-Evanston articles which have been appearing since October 1954. He represented the Church of England in Australia as a delegate at the Second Assembly of the World Council of Churches. An Anglican clergyman, he is supervisor of religious broadcasts for the Australian Broadcasting Commission. For 13 years he was senior "leader-writer" (editor) of the *West Australian*, published in Perth. Next week The Christian Century expects to present its own editorial comment on the significance of Evanston as seen a year later.

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Coming Events

June 29-July 5. Jehovah's Witnesses Assembly, Empire Stadium, Vancouver, B. C.
July 1-8. American Christian Ashram (National Council of Churches Joint Department of Evangelism), Paris, Ont.
July 2-9. Christian Writers and Editors Workshop (N.C.C. Division of Christian Education), Green Lake, Wis.
July 2-9. National Laymen's Conference (American Baptist Convention), Green Lake, Wis.
July 3-6. 10th Annual Knubel-Miller Lecture Series (United Lutheran Church), Lutheran Seminary, Saskatoon, Sask.; Ralph W. Loew, speaker.
July 3-7. International Walther League (Lutheran Church—Missouri Synod) 62nd Annual Convention, New York city.
July 3-17. Youth for Christ International, Winona Lake, Ind.
July 4-8. Rural Ministers' Summer School, Virginia Polytechnic Institute, Blacksburg, Va.
July 5-7. Summer Missionary Leadership Conference for Secretaries, Mount Sequoyah, Fayetteville, Ark.
July 5-7. Joint Lutheran Union and Polity Committees, Board Meetings (E.L.C., A.L.C., U. E.L.C., L.F.C.), Northfield, Minn.
July 5-12. Missionary Conference, Northfield, Mass.
July 5-20. Church and Community Workshop, Emory University, Ga.
July 5-20. Westminster Theological Seminary School for Town and Country Ministers, Westminster, Md.
July 5-23. Syracuse University Institute on Religious Education, Syracuse, N. Y.; Wesner Fallaw, Mary Alice Jones, John F. Olson, K. Arnold Nakajima, speakers.
July 6-7. Czech-Moravian Brethren Church 56th Biennial Convention, Taylor, Tex.
July 6-10. Jehovah's Witnesses Assembly, Wrigley Field, Los Angeles.
July 7-12. National Fellowship of Indian Workers Triennial Conference, Estes Park, Colo.
July 8-10. Methodist Federation for Social Action (Unofficial) National Membership Meeting, Methodist Conference Grounds, Lake Tahoe, Calif.
July 8-10. Summer Missionary Leadership Conference for Local Church Chairmen, Mount Sequoyah, Fayetteville, Ark.
July 9-16. American Christian Ashram (N.C.C. Joint Department of Evangelism), Bridgewater, Va.
July 9-16. National Women's Conference (American Baptist Convention), Green Lake, Wis.
July 11-22. National Committee for the Prevention of Alcoholism 6th Annual Institute of Scientific Studies, Loma Linda, Calif.
July 11-22. Summer School of Christian Education, Faribault, Minn.
July 12-13. Lutheran World Federation U.S.A. Committee Regional Theological Conference, Dubuque, Iowa.
July 12-20. World's Y.W.C.A. Seminar on the International Responsibility of a World Christian Movement, Geneva, Switzerland.
July 12-21. 17th Annual Luther Academy, Wartburg Seminary, Dubuque, Iowa.
July 13-17. Jehovah's Witnesses Assembly, Cotton Bowl, Dallas.
July 13-20. Missionary Leadership Conference, Silver Bay, N. Y.
July 13-20. Lutheran Church—Missouri Synod Conference on the Life and Future of the Church, St. Paul, Minn.
July 16-22. Baptist World Alliance Golden Jubilee Congress, London, England.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, JUNE 29, 1955 NUMBER 26

EDITORIAL

DISPATCHES from Argentina are still heavily censored as this paper goes to press. Consequently, it is impossible to determine precisely what happened in Buenos Aires during the surcharged second and third weeks in June, what the situation now is or what it is likely to be a few weeks hence. As an illustration of the sort of information we would like to have but don't have, was there any connection between the expulsion of the auxiliary Roman Catholic bishop and the canon-general of the Buenos Aires archdiocese, the subsequent excommunication of President Perón and the navy's attack on the government palace? By now it is fairly clear that the revolt has failed. But again, who can be sure who now rules—Perón or the army that saved him? And where in all the fighting were the airforce and the federation of labor which Perón formed, armed and has used on occasion as a supporting militia? These were supposed to be Perón's main reliance, but such newspaper reports as have reached this country do not indicate that either took an active part in suppressing the revolt. At this moment, all that can be concluded with confidence about the situation and outlook in Argentina is that Perón's dictatorship is no stronger than the army decides to make it, and that the essential instability of Latin American politics remains as it has been for years. To that may be added the conclusion that the effort of the United States to build stability by supporting a dictator has been as misguided in Argentina as wherever else it has been tried. Stability will be gained in Argentina, and elsewhere in Latin America, when the political and social order represents an approximation of democratic social justice. But not until then.

Argentina After The Storm

Integration Gains In Two States

TENNESSEE and Kentucky are moving toward integration of all public educational facilities. In the former, the state board of education has announced a long-range plan to open all state-supported colleges to Negroes by the 1959-60 school year. The plan would open state schools to Negro graduate students next fall. A year later seniors could attend, the next year juniors and seniors, and so on until freshmen could enter in the fall of 1959. This is gradualism, without doubt, and the National Association for the Advancement of Colored People does not like it. It begins at the end of the educational course and works down to lower levels, but it does begin. Obviously the number of graduate students will be small, and next year the seniors will hardly overwhelm the campuses of state schools. But each year the numbers will grow, and within one student generation Negroes may enter as freshmen and all levels of college life will be purged of the taint of racism. By starting promptly and proceeding steadily toward a clearly defined goal of equality of educational opportunity, the Tennessee plan is good as far as it goes. What it lacks is evidence of equal zeal in bringing elementary and secondary education into line with the Supreme Court's decision. Kentucky seems to be beginning at the other end of the educational ladder. When Ira Bell, Wayne county school superintendent, asked Attorney General W. Owen Keller what he should do about the request of a Negro father to have his six children admitted to a rural school hitherto attended only by white children, Keller replied that the state's "separate and equal" policy had been rendered null and void by the Supreme Court's decision. Superintendent Bell rightly interpreted this to mean that the six youngsters should be admited to the school, and so announced. This is progress.

Seek to Stem Panic by Posters of Faith

IN MANY NORTHERN cities, a singular form of panic strikes and disrupts communities overnight. The places where these attacks lay hold on the people are on the line of expansion of Negro settlement. Migration of Negroes from the south builds up unsupportable pressures in the parts of the cities where most Negroes live, and an outward movement starts. Since the Supreme Court declared restrictive covenants could not be maintained legally, white property owners are easily panicked. The form taken by their fright is sometimes catastrophic, and plays into the hands of elements which exploit white and Negro people with impunity. When one colored family moves into a block, fear is spread by carefully nurtured rumors and "For Sale" signs begin to appear everywhere. Whereas a very high price may have been paid for the first house to change hands, a state of mind is soon created by which most places sell for far less than they are worth. The pattern is so uniform that there is little doubt it is deliberately used to line the pockets of profiteers of both races. But here and there an alternative plan appears. In our February 2 issue we told of one such in St. Louis. Much the same thing has now been done by Earl T. Sturgess, pastor of the Southeast Presbyterian Church of Kansas City. He has showed his neighbors how the panic-mongers work and can be check-

mated. He had an 18x30 inch poster painted: "Not for sale! Neither my home nor my moral convictions. I believe in my neighborhood and neighbors." He set it in the lawn in front of his house and helped his neighbors to secure 150 similar posters and to plant them where they would do the most good. In addition, he talks against panic wherever he goes. "It has worked wonderfully," he told the *Kansas City Star*. "The response has been amazing. Our citizens have stopped fleeing, to some measure. They are staying and assimilating new influences." In addition they are maintaining the character of their neighborhoods and churches and are helping newcomers of both races to benefit from and preserve high community standards.

Presbyterian Union Still Possible

REJECTION by the Southern Presbyterian Church of the proposal for a three-way merger of churches of the Reformed tradition is not to end discussions of Presbyterian union. The General Assembly of the United Presbyterians recently voted to work toward union with the Presbyterian Church, U.S.A., without waiting for a larger union. This news will gratify every Christian to whom the word "ecumenical" means more than genial fellowship or amiable conversation. The United Presbyterians and the U.S.A. church each will draw new strength and spiritual depth from union, and the merged church will be stronger than the sum of its uniting parts. For example, the assembly which voted to continue working toward union went on record in favor of an interracial church. "The apostolic church was interracial," it declared, "and if Christian truth is to govern their actions, today's churches will allow no racial bar to prevent the invitation to membership." To emphasize its seriousness on this matter, the assembly selected Knoxville College in Tennessee as its place of meeting in 1956. This is the college for Negro young people which is maintained by the United Presbyterians. We shall have to wait until the General Assembly of the U.S.A. church meets next spring to know what reception it will give to the overture of the United Presbyterians, but it is hardly conceivable that it will be anything but friendly. Both denominations are well aware that in pressing forward toward a genuine ecumenical achievement they serve the whole cause of American Christianity.

Okinawan Occupation Policies Scored

BY RIGHT of costly conquest during World War II, and for present strategic reasons, military forces of the United States rule Okinawa and the near-by islands of the Ryukyu group, which lies between Formosa and Japan. Nearly a million Japanese-speaking people live on these islands, which are a United Nations trust territory under U.S. administration. Japan's ultimate title to the archipelago is not disputed by our state department, but Secretary Dulles has said that Okinawa will remain under our control as long as "conditions of threat and tension exist in the Far East." That indicates that our government means to stay a long time. If this is the case, it had better act quickly to improve its relations with the Okinawan people. Although the American press seems oblivious of the fact, we understand an Okinawan delegation is visiting Washington to protest the land policies of the occupation and the terms of settlement which have been offered for land which has been expropriated. Also the *New York Times* reports Japan's largest federation of lawyers has charged that U.S. army administrators on Okinawa are violating the human rights of the native population. The federation declares that about a fourth of all the land on Okinawa (population 600,000) has been taken for military purposes and that the rent offered is only one-ninth of what the owners ask. A bill in Congress proposes to pay the Okinawans for land at a rate which is less than one-third the market value. It would be unfortunate if Congress approved a measure which permitted arbitrary determination of payments for land without a fair appraisal of its real value. In addition, Okinawans complain they are subject to serious discrimination in wages. They also cite many incidents in which they suffer without recourse or compensation from crimes committed by American soldiers or from accidents arising because of military installations and activities. This also goes back to Congress, for the army says it has no funds for payment of such claims. The situation merits a congressional investigation and report to the American people.

Personal Rivalries Weaken Pakistan

PAKISTAN, which came into being in 1947, is still without a constitution. There is no federal legislative body, elected or otherwise, and the government is not representative of the people. The present setup in the provinces, and relations between the provincial governments and Karachi, are still controlled by the Government of India act of 1935 designed for undivided India under the British. This state of things has led to concentration of power in a diminishingly small group of leaders in the Muslim League. Last fall, Governor-General Ghulam Mohamed dissolved the National Assembly and took over absolute powers, invoking provisions in the 1935 act meant for safeguarding British control whenever there was a crisis in the old days. There have also been splits in the Muslim League, mostly between leaders in the provinces and those at the capital. The latest development is that Khan Abdul Qayum Khan, chief minister of the Northwest Frontier province, has resigned from the league. His reason: Prime Minister Mohamed Ali reportedly refused to name him as a representative from that province to the National Assembly to be convened next year. Four years ago H. S. Suhrawardy of East Pakistan left the league to form his own party, which eventually joined the United Front. The United Front now holds power in the province, but only after a bitter political controversy with the central government during which the governor-general set aside the duly elected legislature for a time and imposed direct control from Karachi. Relations between Sind and the center have been none too friendly since the chief minister, M. A. Khuro, was suspended, tried on corruption charges and finally exonerated. All such developments are symptoms of internal weakness in Pakistan which is bound to increase as long as autocracy continues to rule. A consti-

tution accepted by the people would help them grow out of their narrow provincialism into nationhood. As matters stand now, clashing personal and regional rivalries threaten to tear this youngest and largest Muslim country to pieces.

Was Truth Mocked by Defense Drill?

"THEY ACCEPT this readily," said a New York kindergarten teacher of her children's behavior during the recent civil defense drill. "They're growing up in a different world." One of her charges had "taken shelter" by covering his eyes with his little hands. Is that what the nation was doing? For example, the *New York Times* gave a four-column front-page headline to the "success" registered when 15,000 Washington officials managed to get out of the city three hours ahead of the supposed air raid, and when air raid signals sounded and prearranged exercises took place in other cities. The *Times* reported the theoretical numbers of dead and injured in other cities, but gave no totals for New York, whose H-bomb was supposed to land in Brooklyn. It listed 695,245 theoretical "victims" in the city's schools, but why did it not say that the number of adults would have been five times as large? It was also notable that the estimates for other cities included only about half as many presumed injured as the number of those supposedly killed. Previous wars have always had two or three times as many injured as killed. Does the behavior of this leading newspaper in this test run indicate that the American people will have to expect from the beginning a blackout of truth in civil defense? Civil defense is a serious matter—so serious we should know the whole truth about it. This demonstration, if such it may be called, proved that officials may escape from the death traps called cities, but it did not prove that the people can do so. Do the officials fear their departure may be impeded if the people are allowed to know what is coming? They might be surprised. The *Times* reported that Washington children cheered a high official when his car sped out of the city the other day. Why not? We could revive the greeting once addressed to the Roman emperors: *"Morituri salutamus!"*

No School for a Year In Bradfordsville

IN PLACE of graduation exercises Bradfordsville, Kentucky, held a party for its 76 high school students who have not attended school for a year. Citizens of this village have resisted by the longest school strike in our recollection an order by the county board of education to close their high school and send their children to the high school in the county seat, ten miles away. Bradfordsville is Protestant; the majority on the board of education and in the half of the county which has all the high schools is Roman Catholic. Bradfordsville people believe the board has unfairly discriminated against their school for religious reasons, and has consistently undercut its program and its attendance as a means of promoting Catholic interests. They point out that Marion county has more than 40 Roman Catholic nuns teaching in its public schools and turning over their pay, which amounts to nearly $100,000 a year, to church authorities. The villagers are resisting a program which they believe will subject their children to sectarian teaching and which compels them to support what is in effect an establishment of religion. So they are keeping their children out of school while a suit to halt the use of the schools for sectarian purposes is pending in the Kentucky court of appeals. But what about the education of the children of Bradfordsville? Is it to stop until the courts act? It is to be hoped the state educational authorities of Kentucky will decide to intervene and order the opening of the Bradfordsville school until the courts have spoken. If they refuse for political reasons to do their duty by the children of Bradfordsville, the embattled citizens of the village should open a private school. It seems likely that the widespread support which the people of Bradfordsville have received from all parts of the country could be turned into financial help for a private school.

That Newspaper Headline Temptation Again

MOST AMERICANS enjoy a snappy wisecrack. They will get a chuckle, therefore, out of the characterizaton of the World Council of Churches attributed to Dr. J. C. Wand, the bishop of London. Bishop Wand is reported to have told the recent Church of England Assembly that the World Council suffers from "too much American money, too much German theology and too much Dutch bureaucracy." Then he added: "You might say that they accuse us of too much British common sense, but what is wanted, I feel, is an enthusiasm of the spirit." However, when the bishop, who is on the edge of retirement, went ahead to describe the Evanston debates in which he participated last summer, his comment was hardly as pungent. At Evanston, he said, "there were the Germans with their idealism who thought the Kingdom of God had nothing to do with this world, whereas the Americans, like Charlie Taft, thought that if you had the requisite number of gadgets and the right sort of plumbing you could have the Kingdom of God tomorrow." The bishop, it is to be feared, was betrayed by the old temptation to reap a few newspaper headlines. There may have been a time when some Americans identified the Kingdom of God with decent plumbing, but there certainly are not many today who make that mistake. We are confident that not a single offender in that regard could have been found among the American delegates to the Evanston assembly. As for Mr. Taft, there is probably no American church leader, lay or clerical, who is more aware of the pitfalls of gadgetry and all materialism. Someone should tell Bishop Wand that the difficulty over here these days is to find churchmen who believe that the Kingdom of God can ever be realized, much less that it is around the corner.

Oklahoma Faith-Healer Draws a Following

THE PERENNIAL ATTRACTION of faith healing is being demonstrated once more by an Oklahoma evangelist, Oral Roberts. Mr. Roberts, who favors this office with a stream of publicity material equal to anything put out by Ringling's press agent, latched onto a very simple idea a few months ago. If, he reasoned, faith heal-

ing can always attract crowds, as it apparently can, why not put it on television and really go after what the audio-visual boys call "the mass audience"? The results have been sensational. From a virtual unknown, Mr. Roberts in a few weeks has become almost as widely discussed an evangelist as Billy Graham. His healing missions are now shown every Sunday over 95 TV stations, and he has launched a magazine, *Healing Waters,* which already claims a national mass circulation, though no figures are available. Last week it was announced that the three-story building in Tulsa which has housed the Roberts organization has been outgrown. A 175-acre site was purchased for a quarter of a million, and on it the evangelist will build a headquarters large enough for the 180 employees who are already required to handle his mail, and for the additional hundreds who are expected soon to be needed. A month or two ago Dean Liston Pope of Yale made a few pointed, and much needed, remarks on the shortcomings of many religious radio and TV programs. (See the Century for March 16, page 325.) But the Oral Roberts sort of thing, which has flared up since Dr. Pope was gathering his data, can do the cause of vital religion far more harm than can the insipid programs which drew his fire. Neither the national nor state councils of churches deign to acknowledge Mr. Roberts' existence. Apparently they proceed on the theory that if they keep their eyes shut long enough he will go away. He won't. His success will sprout imitators. Meanwhile, there is nothing on the air or on television to offset this travesty on Christian teaching. Is not the cooperative organization of the churches capable of bringing to the public through these media a responsible presentation of the Christian faith regarding all matters of bodily and mental illness?

N.C.C. Division Asks Amnesty For Japanese War Criminals

THE DIVISION of Foreign Missions of the National Council of Churches has called on the governments of Great Britain, Australia, the Netherlands and the U.S.A. to review the cases of the 755 Japanese war criminals still held in Sugamo prison, Tokyo, with a view to reduction of sentence, clemency or freedom. Nationalist China, France, the Philippines, Burma, Indonesia and Thailand have already released their war prisoners. ¶Next major date on the U.S. ecumenical calendar will be September 1957, when a conference on "The Nature of the Unity We Seek" will be held somewhere in this country (rumor says probably in Oberlin, Ohio) under the joint sponsorship of the U.S. Conference for the World Council of Churches, the National Council and the Canadian Council of Churches. Bishop Angus Dun will be chairman of the arrangements committee, and Professor Paul S. Minear of Andover Newton will be in charge of preparing the preparatory studies. ¶When the board of censors of Quebec province forbade public showing of the *Martin Luther* film, but permitted churches in Montreal to show it "privately"—i.e., without an admission charge—the predictable happened. The churches were crowded to the doors, with thousands turned away. Free-will offerings were taken. ¶The Anglican archbishop of Capetown, Geoffrey Hare Clayton, has called on South Africans to repent before God for allowing their nation to adopt its racial segregation laws. He asked for "an act of national repentance for allowing this land of ours to get into such an intolerable mess in the field of human relationships." ¶New York's court of appeals set aside the conviction of Ammon Hennacy (see the Century for December 29, 1954, page 1571) for selling the *Catholic Worker* on New York city streets without a license. The court held that the state had not proved that selling the *Worker* at a cent a copy was "a commercial venture." It certainly sounds like a commercial adventure. ¶First church-related college in Oklahoma to admit Negroes to all departments is Phillips University, Disciples of Christ school at Enid. At Fort Worth, the Central Texas Methodist conference called on its members to support the Supreme Court's desegregation decision, and at Arkadelphia the Little Rock conference unanimously did the same. ¶Archbishop Joseph E. Ritter of St. Louis, who led in ending racial segregation in parochial schools and colleges of his archdiocese, has called for an end to all color discriminations in Roman Catholic hospitals.

The American Revolution

VIEWED from the other side of the Atlantic or the Pacific, the United States probably seems the most paradoxical nation on earth today. On the one hand, it has become the great conservator of existing values. As the wealthiest of nations, it has the greatest stake in discouraging any efforts to upset the applecart. Its dread of revolutionary communism is so great that it is maintaining an armed line of containing outposts all the way around the globe, and it frequently lines up in support of regimes which have little to recommend them except that they are anticommunist. Yet on the other hand, a constant revolutionary ferment is at work within American society, which is changing into new patterns that may have more influence on future world history than anything happening in countries whose domestic politics is being shaped by avowedly revolutionary parties.

I

This revolutionary aspect of American life, which makes nonsense of much Marxist dogma on the nature and outcome of capitalism, has come into view again in the negotiations at Detroit between the United Automobile Workers of the C.I.O. and the automotive giants, Ford and General Motors. At the moment, apart from the moans of the National Association of Manufacturers, public consideration of the two contracts negotiated is in danger of wandering off into a pointless semantic debate over whether what Walter Reuther and his union won was or was not a "guaranteed annual wage." What seems not to be sufficiently realized is that, by whatever name these agreements are called, acceptance of the principle that business is responsible for the full-time welfare of workers ushers the United States into a new stage of social organization. The Ford and G.M. contracts mark the emergence into full stature of a new, much larger and vastly more powerful American middle class.

About fifteen years ago James Burnham described an early phase of the continuous American social transformation with his historic volume, *The Managerial Revolution* (John Day, 1941). In it he pointed out that capitalism in this country was no longer the corporate or dynastic entity against which Marx and Engels directed their "Communist Manifesto" in 1848, but that it had become a process controlled, on both sides of the wage-bargaining table, by professional managers, technically trained to high competence, whose very existence was unknown to the authors of Marxist doctrine. Mr. Burnham traced these emerging managerial controls through almost all the economic and even political processes of Western life, and showed how they had reached their highest development in the United States.

Had Mr. Burnham been at Detroit during the recent automotive negotiations he could have written another chapter for his book, showing how the managerial revolution—which was in control on both sides in both negotiations—is now about to produce a workers' revolution. In 1941, when Mr. Burnham wrote, it was by no means clear what would happen to labor with the managers, in corporation offices and union headquarters, calling the tune. The Detroit decisions point toward a society in which the factory worker will be as secure as the executive, with protection of both employment income and cumulative pension rights, and with every incentive to send down his roots in the community where he and his high-consumption family will become a major solidifying and sustaining element.

Of course we do not mean to imply that the Ford and G.M. agreements will of themselves and immediately bring this great change to pass in American society. There are a number of minor problems to be worked out before either of the new contracts will begin to function. It may be some time before the employment protection of the Ford and G.M. contracts extends to the rest of the automotive industry, and still longer before it is carried ahead into union contracts with steel, electrical equipment, rubber, meat-packing, farm equipment, shipbuilding, aircraft or the other major sectors of U.S. industry. Some corporations and some trade organizations will fight as passionately against what Ford and General Motors have started as they once fought old Henry's $5-day.* If there should be a depression on the 1932 scale before the new system of state-plus-industry unemployment compensation is firmly on its feet, nothing could save it.

II

We have no interest in discussing here the financial or other details of the new Detroit contracts. That can be left to the financial sections of the daily press and to the business and union labor journals. We cannot refrain from remarking in passing, for the benefit of those who are worried about inflation and a depression, that the payment of 5 cents an hour into an unemployment reserve is far less inflationary than would have been that same payment direct into the pay envelope, and that the presence of those accumulated nickels in the reserve is an appreciable defense against depression. But leave such matters to the economists. What we are concerned with is the effect on the nation of the transformation of its factory workers into a stabilized and reasonably secure middle class. For that is the picture, to be realized within another generation, toward which we believe the Detroit agreements point.

History suggests that this is just about the most propitious development that could come to this nation. Without trying to horn in on the preserves of Toynbee or Spengler or even good old Gibbon, it may nevertheless be pointed out that national declines have many times followed loss of middle-class vigor. When a middle class has been blotted out or reduced to impotence between an aristocracy of privilege and a dispossessed proletariat, no social or political order has endured long. Conversely, growth of middle-class power again and again has accounted for growth of national well-being. If the historical precedents mean anything, the decision of the leaders thrust up by the managerial revolution to lift American society out of the framework of Marxist class warfare and set it down in a field of expanding middle-class size, interest and power, is a decision of fortunate revolutionary significance to the American future—and indeed to the future of all the West.

III

We believe, therefore, that the recent negotiations at Detroit indicate that the United States is headed in the right direction. What is now needed, if the promise of these agreements is to be fulfilled, is a shift of the nation's economy to peaceful production. The stabilized employment which is the premise on which the Detroit agreements rest is, as of today, so dependent on an armament economy that if a firm world peace, including general disarmament, were suddenly to break out, not only these new agreements but the whole national industrial machine might be wrecked.

Consequently, the next step toward achievement of the long-range social and economic goals which men of good will on both sides at Detroit were seeking, is to put the best brains the nation contains to work on this problem of preparing for a switchover to peaceful production. Peace and stability within our industries is a great gain. But to make the gain lasting, and to attain its fullest possibilities, what we need now is to have men like Henry Ford II, Paul Hoffman, Clarence Randall, the members of the Committee for Economic Development from one side of the negotiating table, and men like Walter Reuther, George Meany and David Dubinsky from the other, join to reveal to the nation the nature of an economy which will not require war or the prospect of war to keep functioning at full capacity.

Surely one of the first things that men such as we have named from the employers' side would make clear to labor's representatives would be the need for an upward spiraling American economy to lift the economies of a sizable portion of the rest of the world with it. But the study itself, whatever the problems it laid bare, should be the next stage in the never-ceasing American revolution.

*We know, of course, that there have been many previous moves in the direction now taken by Ford and G.M., and by firms as large as Procter & Gamble, Wrigley, Hormel, Nunn-Bush and Sears, Roebuck. All have sought stabilized employment and incomes for all employees, and all have prospered from the venture. But the Ford and G.M. contracts, we believe, are starting a development which will extend generally throughout large U.S. industry, and eventually into all its nonagricultural portions.

TV and the Canadian Rockies

EDITOR THE CHRISTIAN CENTURY:

SIR: A news item a few weeks ago announced that the Canadian National Railways have equipped their transcontinental trains with television. This is doubtless as a lure to travel. I doubt its pulling power. Perhaps some of the customers might be running away from TV!

But this announcement is surely a symbol of a disease which afflicts many in this generation, that of taking things at second hand instead of first-hand participation. We seem, many of us, to have progressively less and less capacity to enjoy and profit by any first-hand experience.

Just drop the picture into your imagination. The coast-to-coast supertrain is going through the Canadian Rockies, passing some of the most marvelous scenery in the world, breath-taking beauty and grandeur which brings awe to the mind and spirit. But instead of looking at these wonders of the world you can sit inside a darkened car and gape open-mouthed at Howdy Doody or Milton Berle or a soap opera which is a direct descendant of the old "Perils of Pauline." Isn't science wonderful?

Thus we have an example of what has been called a "disease of modern civilization," a disease which surfeits men and women with artificial entertainment and makes them unable to draw satisfaction from any natural source or from within themselves. If you cease to entertain them, they wither.

Second-hand living inevitably makes second-rate people.

In political life so many hundreds of thousands of people have no first-hand participation, no contact with the real thing at all. All they have is a second- or third-hand impression from the newspapers. And in most cases these are a marvelous medium for seeing through a glass darkly.

In the field of sports we are becoming no longer even spectators. Instead of going out to the ball park where you can have a spiritual workout by yelling for the home team and cursing the umpire, we stay at home and see some of it on a little screen. Fifty or even forty years ago a baseball game was the leading feature of the Sunday school picnic. Today it would be hard to find a dozen men who have caught a baseball in twenty years.

And for that matter, where can you find a Sunday school picnic? That was a thrilling first-hand contact with nature with ants in the sandwiches, and the grounds beautifully decorated with a thick border of poison ivy! Instead we are likely to have something served up by the Audio-Visual Committee.

This fatal living at second hand can work devastation in religion. We have many a learned discussion of religion by people who have never had any religious experience at all. Chesterton put it well when he described how the wild surmise came into his mind that "perhaps those might not be the best judges of the relation of religion and happiness who, by their own confession, had never experienced either!"

Why not turn off the TV and look at the Rockies?

Yours,

SIMEON STYLITES.

Aubade

THAT windless hour of dawn when madness wakes,
Breaking the magic circle of the moon,
And the mute moths hide lazily away
Into creation's shadows, in his own
First image a new morning overtakes
The latest dreamer, fallen much too soon.
Such overarching radiance, silver-gray,
The conscious eyes of Adam must have known
When he beheld the strange, the lush-green ground,
And overhead the ardent deepening
Of rose and blue, and then the sun's weird sight
Sealing his long nativity. He found
What yet another full-blown day shall bring
To worlds of darkness, an excess of light.

GERHARD FRIEDRICH.

Faces

DESPAIR is writ large on human faces,
In their quiet desperation.
Men who, in living, die.

Love's peace is writ large on the face of One,
In his quiet consolation.
One who, in dying, lives.

A. ROY ECKARDT.

American Prayer

I BELIEVE in Advertising almighty,
And the power and the glory
Of the ten-engine, streamlined, supersonic
Method of getting from here to nowhere.
I believe in the trinity
Of Gush, Mush and Slush.
Help me to celebrate worthily
The holy festival of Dollar Day.
Clothe me in the form-fitting,
Peerless, sheer, nonshrink
Garments of righteousness.
Anoint my face
With Magic Mirror Cream,
Making every wrinkle
Vanish in a twinkle.
Almighty Advertising,
Give us this day
Our cloud-soft, Puff-quick Biscuits,
And the tangy, bangy goodness
Of crusty Crackle-crunch.
Forgive us the debts on our easy payments,
And that time we wore the wrong hat.
May the incense of our prayer
Rise through a cough-free filter,
And the cool-refreshing dews of Sparkle-juice
Slake our every desire.
In the hour of our death
May we rest on a feather-soft,
Mother-soft Marvel Mattress,
And drift into the cosy rosy dozey
Of Rock-a-bye Land. *Amen.*

EDITH LOVEJOY PIERCE.

Why Remember Evanston?

By Kenneth T. Henderson

ONE MORNING during the Second Assembly of the World Council of Churches at Evanston I walked ahead of the diversified multitude through the line of photographers that stretched across the paths from the buses to the McGaw hall. Not a click came from the leveled cameras. I was not surprised. But I turned to one press photographer and asked, "What must you do to get your picture taken?" "Well, sir," he said, "you must look funny. You look too much like an American." A linguistic philosopher could do much with that statement. But there the word "funny" stood for all diversities of fashion in expression and dress that are made remote from us by history and geography, and therefore strike the unreflecting as absurd. But to the reflective, every time he entered a bus, this strangeness dramatized the most memorable achievement of the World Council of Churches.

The white shirts of the West—it was warm—concealed many differences in historical experience and point of view, but belonged to people in constant contact with each other in love and anger, men who shared the same world of pictures and believed in the claims of physical energy. But the obstinately flowing robes of the East were worn by men who had maintained for many centuries their claim to possess and dispense absolute truth in lands and ages of thought remote from the West. What new wind of the Spirit was sweeping us out of our secure and isolated prides to this city of the soul?

Out of Isolation

"Oneness in Christ, Diversity in Unity," are words so easy to say. But to watch a bus unloading at Evanston was to realize that a new power had broken forth, a new grace had been given and begun to work among Christ's people. The tide had turned, and after generations of growing fragmentation and alienation we had begun to move toward the center again. Him whom we had been hearing separately, our powers of hearing limited and conditioned by our isolation, we had begun to hear together. The impact of strangeness stirred us to see each other as brothers in God. Evanston confirmed Amsterdam. The sense of oneness in Christ grew in confidence, and grew also in content. This process of increase is not yet triumphant and easy. We can however trust each other enough to argue.

The proceedings of the Evanston meeting of the World Council can only be criticized against the background of its success in bringing together and causing to think together men who have been living and thinking apart for generations. The spirit was excellent. I did not hear an unkind or unbrotherly word. Beliefs held unchallenged and accepted as self-evident, infallible and self-sufficient found themselves in strange and disturbing company. *"Quod ab omnibus, quod semper*—O my brother, keep your temper!" The counsel was well kept.

Of course, to some extent, to everyone his own Evanston. Every meal was a personal adventure. To breakfast with a German lawyer, lunch with an American diplomat, have tea with a Negro professor was immensely exhilarating. No one left Evanston feeling that his parish, his diocese, his church, was his whole religious world. Everyone who opened his heart and imagination there went home to preach that the fellowship of the people of God has a richness and variety such that to refuse it is to elect for arrested development. Our first duty to Evanston —those of us who were there—is to make this effort of creative recollection, and ask God for memories that he may make in us dynamic.

Only those who have entered thankfully into the central victory of Evanston—this victory of Being—can use their memories as suggestions for what can be done in future to transcend what was done. Our criticisms must be our prayers.

Candor a Weakness?

This was a conference concerning Christian hope—"Christ the Hope of the World." We failed I think to write the kind of message that will bring new help to plain people for carrying on the apparently hopeless and for beginning the seemingly impossible tasks of God in the modern world. We failed to translate our leaders' theology into common speech. Our leaders did not even know, it seemed, that they were not talking in common speech. Some of them even thought of common speech as an indulgence of weakness. That is to lose the power of telling the plain man, in his condition, that God loves him. It is well that our Lord and the Gospel writers did not think that way. I can imagine the ordinary editor's reaction to our message—"Four references to the end of the world and none to what is going on now!" And if he is sympathetic he tells the religious correspondent to give it a paragraph. Yet for a few days we had the ear of the world for the taking. All that must be remembered.

Must Love and Power be Separated?

I have been hearing of a Christian precision worker who would protest against an output of production by his fellow workers which is two-thirds of what it ought to be, if only he thought that protest would "do any good." I know a doctor who has spent half a lifetime trying to persuade his government and public opinion to face the cost of giving mentally sick people the benefit of modern knowledge. I know a young politician who had a brilliant future five years ago and is now heartsick, isolated and discouraged by the level of motive within his party which he goes on trying to lift. I know a clerk worried at what he is asked to do in making up his firm's income tax returns. These are the men who are standing at the foot of the cross, from which our hope stems, though they would not understand that way of putting it; nor would pointing to the end of history lighten the load on their hearts.

I do not think that, in content or in style, we spoke to these men clearly enough of the ultimate value in what they were doing, and of the need of it to the will of a lov-

ing Father that our tomorrow shall be better than today. These men are the people who need the kind of hope that is specifically Christian. Is not the way to hope in Christ the way of hoping as he did? This Christian hope is the power to carry on the service of God without visible response or prospect of success. It is the hope based on the faith that love is God's creative power. Understanding love to be respect, sympathy and helpfulness, there is no necessary and everlasting separation between love and power. The Christian hope is that if we act faithfully and competently, God will make something out of our act, even if it is not what we precisely intend. Dare we say that Jesus trying to save Israel became God saving the world?

Acting Beyond the Present

Acting beyond the existing state of things brings upon him who acts in hope some measure of crucifixion, and it is for us to see that our crucifixion is competent whatever form it takes—the loss of promotion, social discomfort, actual suffering—for through him who can be competently crucified, who cannot see what he is getting done, God brings deliverance from old evils and creation of new good.

This conflict of emphasis—or is it even deeper?—between those who put Christian hope, hope in Christ, at the end of history or in the making of daily history is desperately significant, and presents the next few years of Christian thinking with its most urgent issue. To those of us who hold the second view, Christians are called specifically to the tasks of reconciliation in a world of organized feuds within society and between the nations. Evanston's message recognizes that Christ is present to us in all our situations in this life. But all the trumpets at Evanston were reserved for the end of history. And surely the faithful fighter for this world needs and deserves trumpets—in reason. He may enter a turmoil and leave a tumult, but leaves it somewhere, for some time, on a higher plane.

Unfair to Humanists

I thought that the theological climate at Evanston was unfair to humanists, both the professing Christian kind—and the others. To persuade people to love each other more effectively tomorrow than today requires, of course, more than trumpets; it requires a theology. We pioneer more reliably if we can believe "we love Him for He first loved us." We have the necessary power of self-confidence if we can believe in the indwelling of God. But belief in immanence has come to be regarded as heretical mainly because it gives self-confidence, and self-confidence, it is said, will blind us to our imperfections. But surely the awful sense of God's presence, in his evidently impossible tasks, makes us the more keenly aware of our mixture of motives and of the imperfections of our service. How can we be biblical and disparage humanists?

I trust that the next meeting of the World Council will address itself to the problem of reconciling the "vertical" and "horizontal" idealists. Surely to put a tubercular patient in a hospital bed who had not a hospital bed is doing Christ's work whether or not he is mentioned. "Lord, when saw we thee sick . . .?" To try to make the world better without being aware that it is only God who can make it better was regarded as an impertinence and absurd. Well, humanism, insofar as it prevents people from going further than itself, is bad. But I grew angry at the slighting reference to good works and at the implication that all good works are worthless in God's eyes unless they are done in the name of God. Surely God does most of his work in this world anonymously.

Let us then, from the tremendous vantage ground of the World Council of Churches, trumpet men to be Christ's faithful soldiers and servants in this world's urgent causes of love. The eschatological hope that belongs to Christians of this kind is the hope of becoming the kind of man or woman that God can use.

Jealous Insights

The tragedy of Christian history, manifest at Evanston, is that our religious insights have been jealous of one another. Because we have reawakened to the impact of God transcendent we deny what Origen said: "The reason of man is the dwelling place of God." Because we have been recovering the devotional power in Bible-reading we switch off its objective study. Because we have learned quietly and objectively to receive God's grace in sacramental life, must we despise the man who depends for renewal on the reawakening of private emotion—and vice versa? Because we exalt Barth and Niebuhr, must we forget Harnack, Von Hügel, Streeter and Troeltsch? We cannot help regarding as unreal religious experience that is expressed in forms unfamiliar to us. We are "coined small." The overcoming of that disability is the future of the World Council of Churches.

But because of that disability in myself, I am not a good critic of the eschatology that dominated our discussion of the main theme, "Christ the Hope of the World," and the Message. I cannot understand that frame of mind. It is outside my experience. A German theologian to whom I said this replied, "If you Australians had suffered as we Germans have suffered, you would understand your New Testament better." That may well be, and I can see that this vivid expectation of the triumph of Christ at the end of history—together with a longing for the end of history—can make suffering the intensifier of faith. But suffering can also distort. So far as eschatology devalues what I think I am called upon to do, I resent it. But so far as it springs from a belief in the total depravity of human nature, I think it is in devastating error. If God never invades human freedom, would not a second coming be an "external" business? If they hear not Moses and the prophets, how shall they be converted if one descends from the heavens? Eschatologist and reformist, Protestant and Catholic—these are our own two great divisions, and I hope that the Central Committee will put in motion an objective study of them both.

Orthodox the Voice of John's Gospel

The latter of these—Protestant and Catholic—hardly came to the surface except in the masterly Orthodox statement on the main theme. It did not get the study it deserved, so different was it from the official one. It was massive, logical, clear and objective, making the church, the Body of Christ, animated and led by his Spirit to be the bearer of Christian hope. John suddenly spoke, while we were giving all our attention to Paul. We of the reformed tradition would have pruned the statement of

theotokos and one or two other touches. Let us listen to the Orthodox in future and be patient with their claims.

The work done in the sections at Evanston was, I think, quite excellent. I pray that these reports may be thoroughly studied by the churches. Here is guidance on just those matters in which so many laymen feel frustrated by the vagueness of their thinking and lack of knowledge. Their shortness of course makes them able only to open up and begin study and action. But they do that. In the chairmanship of each of them we had people determined that we should Say Something. And Say Something we did. In the reports on the responsible society, international affairs and the work of the laity the struggles of the world came into their own. I liked the emphasis on the Christian use of existing international machinery in the second, and the outward-looking emphasis on the task of the laity in the third. The good layman was not so much he who took up the collection as he who went out into politics, public service and industry to be the church there.

Dramatic Moments

One of the dramatic moments in the assembly was that in which Bishop Peter of Hungary rose to say that the Hungarian delegation would be for the adoption of the report on the responsible society as he thought that its section on communism opened the way to renewed communication between the churches of eastern Europe and the West. We did not spare communism but we discussed it calmly. May these reports become dynamic memories!

Certain speeches stand out in the mind. Dr. Charles Malik, representative of Lebanon at the United Nations and on the Security Council, gained the most pronounced personal success when he passionately appealed, not only for material aid for the underdeveloped countries of the Middle East, but for a faith that would be a spiritual discipline and able to generate an indigenous civilization. Memory is made selective by one's own interests, and of the other speeches I remember Bishop Newbigin's brief introduction of the report on the main theme, and two speeches on international affairs—the one by the secretary of the U.N., Dr. Hammarskjold, calling on the churches to work for peace in areas of opinion that the United Nations could not reach; the other a brave speech by Dr. Nolde, head of the Commission of the Churches on International Affairs, emphasizing the dangers of fear. Canon Chandu Ray's examples of lost opportunities for evangelism in India penetrated. So did Berlin's Bishop Dibelius' realistic account of the difficulties of a church enduring danger. And the speech on Christian effort in tropical Africa by an African woman from Sierra Leone, Mrs. Rena Karefa-Smart, moved me by its deep feeling and humility and its fine command of words.

Too Tight a Rein?

I would venture one criticism in some ignorance of the background. The assembly at Evanston, I felt, was being controlled too tightly from the platform. Of course, there must be many tensions at an ecumenical gathering known only to the platform, and the chair had always to work the assembly against time. But sometimes we felt we were being asked to do what was thought good for us. A last-minute reference to the Jews, made at Barthian instance, upset the representatives of the Middle East and it was removed by 195 votes to 150. It went back as a call to "further study." And at the last moment almost, the Germans and Scandinavians, it seems, felt they were being "bounced," and refused to end discussion by giving a unanimous standing vote to the Message. We were overworked, and that tended to devitalize the life of prayer and thought.

The sharing in each other's worship left memories that will continue their work. The Eucharist of South India, I believe, is the greatest liturgical achievement of modern times, especially remarkable for its power to lift and gather up the people by the use of litanies and the simple and thrilling act of fellowship in which hands are folded with one's neighbors. And I deeply rejoiced to see so many leaders and members of other churches at the "open" Anglican communion celebrated by the Presiding Bishop at St. Mark's Church, Evanston.

The staff work and arrangements were excellent on the whole. We left Evanston, most of us, feeling that we were members of Christ's church more consciously, widely and truthfully, and that our religious understanding had been immensely stretched. And our thankfulness increases as our beings absorb the strain.

Declaration of Independence

Arranged by Frederic Fox

Minister. Grace to you and peace from God the Father and our Lord Jesus Christ.

People. To whom be the glory forever and forever!

Minister. In Christ we are sons of God, through faith. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for we are all one in Christ Jesus.

People. All men are created equal. We are endowed by our Creator with certain inalienable rights. Among these are life, liberty and the pursuit of happiness.

Minister. The Jerusalem above is free, and she is our mother.

People. Appealing to the Supreme Judge of the world, we solemnly declare ourselves free and independent.

Minister. For freedom Christ has set us free; stand fast, therefore, and do not submit again to the yoke of slavery.

People. For the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor.

Minister. You were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another.

People. Let us not grow weary in well-doing.

Minister. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

(Adapted from Paul's letter to the Galatians, 49 A.D., and the Declaration of Independence, 1776 A.D., for use on Independence Day, 1955 A.D.)

The Marian Cult

Statement by the Permanent Commission on Interchurch Relations of the Presbyterian Church in the U.S.A., approved by the recent Los Angeles General Assembly of that church

THE festivals in honor of the Virgin Mary which marked the Marian year of 1954 set in bold relief the status now accorded to the Mother of our Lord in the Roman communion. In the celebrations of that year, the progressive trend to exalt the figure of the Virgin Mother to the office of associate partner in the work of redemption reached its culminating point. Mary of Nazareth has become Co-Redemptrix with her Son.

The year 1954 offered the appropriate occasion in which to draw attention to the new redemptive role of the Virgin. Exactly a century before, her freedom from original sin was authoritatively defined in the dogma of the Immaculate Conception. In 1950, nearly a century later, Pope Pius XII promulgated the dogma of the Assumption of the Virgin. According to this dogma, she who never knew the corruption of sin had been equally spared the corrupting power of death, and was translated, body and soul, to the glory of heaven without her mortal flesh suffering the process of dissolution. The Marian year, founded upon these two revolutionary dogmas of the Immaculate Conception and the Assumption of the Virgin, neither of which has the slightest foundation of fact in the biblical narrative, prepared the way for the acclamation of the Virgin in our time with many varied titles. To the earlier titles "Queen of Heaven," "Queen of the Universe," "Queen of Peace" have been added such popular designations as "Mary of America," "Mother of the United Nations," "Mother of the Atomic Age," "Our Lady of Television."

The concrete symbol of this new and exalted status of Mary is the figure of the Virgin of Fatima. The cult of "Our Lady of Fatima," as now promoted, rests upon the two theological dogmas above mentioned. These undergird the eminence now attached to the Virgin's role in salvation. The Fatima cult provides a moving, pictorial and allegedly historical basis for the idea, so assiduously inculcated, that the Virgin Mary is that member of the celestial family who is most sympathetically and potently related to the problems of our disordered world. Because of that, and in virtue of her God-given office as Mediatrix, she is the one most capable of achieving the solution of man's problem today.

The Virgin of Fatima, it is officially alleged, appeared on a Portuguese plateau in 1917, the year of the Russian Revolution. Her appearance took place at a spot called Fatima, so named for the daughter of Mohammed. At Fatima, we are told, the Virgin made epoch-making declarations and brought with her "a peace plan from heaven." The symbolism is clear. The date of the apparition, the year 1917, links Mary to the problem of communism; the place Fatima relates her to the problem of Islam. The Virgin of Guadalupe, who appeared in the Western world, symbolized concern for the indigenous race which populated the Americas before their conquest. The Virgin of Fatima, who appeared in a Europe riven by war and rocked by revolution, is the symbol of Our Lady's concern for the problem of civilization as a whole. She expressed, we are told, a very special interest in the conversion of Communist Russia. "If my requests are heard," these are her words, "Russia will be converted, and there will be peace." Russia has accordingly been consecrated to Mary.

Referring to the several apparitions of "Our Lady of Fatima," an eminent Roman Catholic historian,* who happens to be an American and a layman, has written these significant words: "The future of our civilization, our liberties, our very existence may depend upon the acceptance of her commands." Words like these from the pen of a distinguished author serve to focus how contemporaneous and crucial is the issue before us.

Nothing is more distasteful than to subject to unfavorable analysis developments which occur in another Christian communion. Only when such developments affect the very core of the Christian religion, especially the doctrine, so foundational in New Testament Christianity, of the perfect Saviorhood and the complete Lordship of Jesus Christ, can such a course be justified. It is because the Permanent Commission believes that an issue of this kind has been created by the cult whose chief contemporary emblem is "Our Lady of Fatima," that it essays to make some pertinent observations. This it desires to do in charity but with candor.

I

Honors bestowed upon the Virgin Mary in the course of Christian history have closely paralleled, and in some instances duplicated, honors paid to Jesus Christ.

This process, which still continues, has been equally true in liturgical practice and in theological concept. Episodes in the life of Christ, festivals held in honor of Christ, mysteries relating to the person and work of Christ have all been duplicated by episodes, festivals and mysteries connected with the Virgin Mother. The Feast of Christ the King has been paralleled by the Feast of the Queenship of Mary. The Sacred Heart of Jesus is now paralleled by the Most Pure Heart of Mary.

Doctrinally speaking, the theology of the Virgin has passed through three distinct stages. In the first stage, the doctrine of Mary was an integral part of the theology of Christ. In the second stage, it was an appendix to the theology of Christ. In the third stage, the stage which has now been reached, Marian theology forms a completely independent chapter of Christian theology.

This, too, should be added. Mariology, that is, the theology of Mary, is of a very organic kind and is still in the making. It is not determined by any reference to the Bible or to Christ. The doctrine of Mary is founded upon the sole authority of the Roman Catholic Church. When the question has been raised regarding the factual basis in

*William Thomas Walsh in *Our Lady of Fatima.*

Scripture or in history for the dogmas of the Immaculate Conception and the Bodily Assumption of Mary, the answer given is this: God could have done what these dogmas affirm; it was fitting that he should do it; therefore he did it. *Potuit, decuit, fecit* are the famous trinity of Latin terms which were made popular by the medieval theologian Duns Scotus, and which constitute the authority for promulgating doctrines in which the Roman church is interested but for which biblical authority is lacking. Both the status and the authority of the Virgin are therefore inseparably linked to the authority of the Roman Catholic Church. The church claims that the Roman pontiff is the duly constituted vicegerent of Jesus Christ, the infallible interpreter of the words and acts of God, and the exclusive arbiter as to what God may have said and done. Thus in a subtle but decisive way, the church ceases to be God's servant and becomes his patron.

II

A deep gulf exists between the Virgin of Nazareth and the Virgin of Fatima. The Palestinian maiden who was honored by God to become the Virgin Mother of Jesus Christ, his Son, and who, early in Christian history, was called "Mother of God" in order to stress the true deity of the child she bore, is a clearly defined biblical figure. The mysterious Madonna who, it is affirmed, recently broke into history uttering momentous things as the unique agent of God's purpose and will for mankind, is a mythological figure. Between the two, despite the poetic grandeur of a symbol which is designed to represent womanhood, and even humanity beatified, there lies a fathomless abyss.

In the liturgy and theology of the Roman Catholic Church today, the Virgin is much more than the loving and concerned Mother who, because of her special relationship to Jesus Christ, relays prayers to the Father and to the Son. She has authority in her own right. Hers is a divinely constituted role of Mediatrix to communicate the concerns of earth to Deity in heaven. Her status secures that her divine Son shall accede to the behests of Our Lady. Her prayers are, therefore, all-powerful. She mediates God's grace, and all the graces, to mankind, speaking and acting with sovereign power.

It is not that Mary becomes God, or that she is even an object of worship. It is rather that she represents God in dealing with men. In all that pertains to Christian salvation, to the achievement of human welfare and the establishment of peace on earth, she is the co-partner of Christ, his associate director, the virtual executive of the Holy Trinity. To all intents and purposes, the Holy Virgin, for whom all Christians give thanks and continue to call "blessed among women," has taken over functions which, in the New Testament and in classical Christian theology, are associated with the Holy Spirit. Our Lady has become in the present age the virtual incarnation of the Holy Ghost.

III

The developed Mariology of our time is the response to a craving which has been keenly felt in Roman Catholic circles.

The Marian cult of today, both in liturgical practice and theological idea, fills the vacuum created by developments which took place in the post-Reformation era. The Council of Trent, which was convened to combat the Protestant Reformation, sponsored a barren externalism and a rigid ecclesiasticism. It discouraged the subjective or mystical element in religion, and frowned upon all claims to direct relations with Christ apart from the Sacrament and hierarchical control. The risen Christ was removed farther and farther away from direct contact with human life, as well as from all relationship to world history and to the practical affairs of the church which is his Body. Christ was regarded more and more as living aloof from the life of mankind. He was not, as in the New Testament and in evangelical Christianity, humanity's representative who perpetually intercedes before God for his brethren. He was envisaged as one who himself required that intercession be made to him by an official mediator. The current conception became this: Jesus Christ, having completed his redemptive work upon the cross, bowed himself out of history, as the Grand Inquistor in Dostoievski's famous tale demanded that he should, and as an amazing painting in the famous cathedral of Cordoba, Spain, suggests that he actually did. Everything was left in the hands of the church under whose rigid control and patronage alone Christ the Redeemer could now become related to mankind.

In the course of time, a potent reaction took place. When Christ began to be regarded as standing aloof from the realities of life and unconcerned about them, an intolerable situation was created. Men and women in the Roman tradition cried out for a view of Christ which would bring him closer to their human needs. The image of the Sacred Heart was therefore created in the seventeenth century to suggest Christ's essential and abiding tenderness. When, however, the modern era entered upon its "time of troubles," when one world war after another brought desolation and woe, when universal anxiety gripped the human spirit, when the Russian Revolution broke out and communism appeared as the greatest foe and rival of the Christian religion, when frustrated lives and broken homes became the order of the day, the spiritual climate changed. In that great Christian communion from which Christ as a sovereign, unmediated Presence had been banished, which no longer looked for his reality apart from the Eucharist and the reserved Sacrament, lonely human spirits cried out for a more personal communication of Deity than was possible in the rigidly controlled sacrifice of the mass and the aesthetically compelling image of the Sacred Heart. Adherents of the Latin form of the Christian religion were thus ready for another apparition of the Virgin. This apparition, it is solemnly affirmed, duly took place, and is now celebrated in the Fatima cult with the approval of Pope Pius XII.

IV

The development of the Marian cult has widened the breach between the Roman Catholic Church and all other Christian communions.

In the figure of the Virgin, the Church of Rome has created a semidivine female being, who becomes virtual head of the church, the hope of all who are distressed, and the sovereign overlord of all that occurs in history. The devotion to Mary now equals, and even exceeds, the devo-

tion to Christ himself. In other forms of Catholicism, in High Anglicanism and Eastern Orthodoxy, for example, there is no disposition whatever to regard the Virgin Mother as the associate and co-partner of her Son in the work of human salvation. Today, the Roman communion stands alone, in proud yet tragic isolation from all other Christian churches. Non-Roman Christians on their part deny that the church has any authority to create a theology which has no foundation in Holy Scripture.

As for churches in the Protestant tradition, they affirm, now as ever, the exclusive and sovereign Kingship of Jesus Christ in the church and the sufficiency of his mediatorial work for men. The same Christ who in biblical language sits at "the right hand of God" is the sovereign Lord of history. He is also everlastingly accessible to the cry of human need. He still reveals himself to men in a saving encounter. He indwells each Christian soul that is open to his abiding Presence. He is the road Companion of every Christian who lives to make him known to men as the light and life of mankind and who takes seriously his promise, "Lo, I am with you always, even unto the end of the world."

The Marian cult constitutes a challenge to all evangelical Christians.

The glory of Christ's headship in his church, his undying concern for the members of his Body and for all human beings, is both tarnished and challenged by the new status accorded to the Virgin. The meaning of Christ's Kingship for life and history becomes emptied of all true significance. What is more serious still, the Holy Spirit recedes into the background and the Virgin becomes virtually the Paraclete, the Holy Ghost incarnate.

In view of this development which, let it be said with sorrow, is a major departure from the historic Christian faith, a challenge comes to all evangelical Christians. They are challenged to engage in a fresh study of the Bible as the supreme source of Christian doctrine. They are called upon to cultivate the devotional use of the Bible as the chief, permanent medium of intercourse between God and man. By so doing, they will attain a deepened understanding of the fullness of Christ. The grandeur of Christ's gospel and its implications for the church and the world will be rediscovered. It is equally important that Christians in this revolutionary transition-time recover the doctrine and experience of the Holy Spirit. Let those who bear the name of Christ have an intelligent grasp of their faith and a profound experience of its reality. Only so can they obtain, in richer measure and purer kind, the religious insights and satisfaction which many seek, and some profess to have found in the Marian cult.

Moroccan Nationalism

By John Nicholls Booth

CONFRONTING the Atlantic ocean in the northwest corner of Africa lies Morocco, the westernmost of all the countries of Islam. It is a land about twice the size of Great Britain and contains a population of about nine million people, chiefly of Berber or Arab stock.

Morocco's desert wastes are deceptively fertile. Their color makes Hollywood cameramen cluck with envy. Surprising and sudden changes in vista lead the traveler from Riviera-like seascapes along the ocean, through burning Sahara dunes inland, to Atlas mountain peaks in the south, snow-covered in winter and over 13,000 feet high. The antiseptic cleanness of skyline and seashore combines with the strong austerity of the whole land to give the Moroccan Berbers and Arabs their fierce pride in country and tradition. It is the land of shy, lovely Fez, of palm-decorated, red-walled Marrakesh, of cosmopolitan Casablanca with its blend of French-Moroccan architecture and gaiety.

At dinner one evening in his Rabat home General Frederick Glantzburg, commander of all American airbases from North Africa across the Mediterranean, the Middle East, Pakistan and India, expressed the opinion that American G.I.'s probably had done more than the Atlantic Charter to stimulate the already fast rising nationalist feeling in Morocco. Their talk about democracy and its advantages, wherever they went in a land that still holds three of our enormous airbases, kindled a live spark in the virile spirit of the people.

Although Morocco is usually spoken of as a colony and is so administered, it has been a protectorate since 1912. France's motherly role of protector has become a somewhat smothering one, going beyond the part she originally was assigned to play. And yet we should not blind ourselves to the benefits she has bestowed, foremost of which has been the creation of a unity and peace that have allowed much needed economic progress to take place. Fine communications and highways have been built throughout the country, mines have been opened, industries founded, reforestation started and fine public health measures introduced. Today a man can travel safely anywhere in this land where, half a century ago, only a massive armed guard could guarantee safety.

For some years, however, the Moroccans have rightly been wanting to administer their own affairs and introduce much needed reforms and opportunities in education, in the press and in the social and political sphere. The issue today is not Moroccan independence. Responsible Frenchmen of all parties have promised this so often that no one can deny it. The French government gave its solemn pledge in the United Nations Charter to lead the people of Morocco along the road to self-government. The real issue is *how* and *when*. A workable plan and an honest timetable are needed.

We liberals applaud this pledge of the French as much as we do the desire of Moroccans to manage their own affairs. However, some sound thinking should be done at this point. Too often, in supporting freedom movements

in other lands, we do not investigate deeply enough, or assess accurately enough, the methods employed by the people in question to gain the desired ends and the type of government they plan to establish. On one hand we encourage nationalisms that further splinter the world into isolationist units; on the other we criticize nationalistic countries because they refuse to surrender sovereignty in the interest of international cooperation. The situation obviously requires something more than emotional slogans.

Certain nationalisms are a boon both to the people of the area affected and to the world at large; others are an obstacle to peace at home and everywhere else. What kind will Morocco's be?

The world's need today is for aggregations or federations of free nations, united by economic, social and political bonds, each country free to govern itself and yet joined in a union for cooperative undertakings. The British Commonwealth of Nations arrangement may be cited as a prototype. The suppression of various freedoms and of self-government in colonial or other areas inevitably leads the colonial satellites to hurdle such cooperative union arrangements and to seek for themselves a harmful total independence outside all unions of nations that actually have common interests.

Morocco should receive its independence with all due speed, so that its moderates may then choose to work freely, happily and voluntarily in economic, social or political bonds of friendship with France or any other country. I believe that the Moroccan moderates recognize the value of meshing with the economic and social structure of France, provided Morocco is free to make its own decisions and negotiate as an equal, self-respecting power. She will then have received the same powers, freedom and courtesies that India gained from Great Britain and, instead of becoming an isolationist fragment in a global anarchy, will emerge as a free state in a larger union.

If France postpones giving this freedom the moderates will be supplanted by the violence-espousing radical elements. Independence will be seized by the sword. Federal or economic union will be spat upon, and no one can predict what totalitarian force, fascist or communist, might take over. This has been the history of small nation after small nation.

"The social revolution must be a moral revolution or it should never take place at all," a philosopher of France has stated. If France does not control events morally, as she now can do, events will control her immorally, without her consent. As partners France and Morocco can advance together rapidly; as master and serf they will split apart rapidly.

BOOKS

The East for the West

THE CANDLELIGHT KINGDOM. *By Ruth Korper. Macmillan, $2.75.*

RECENT years have seen the production of many books about religion in Russia in terms of history of conflict with communism. We now have also in English translation some excellent works by Russian saints or scholars depicting the nature of Orthodox piety. Nicholas Zernoff has written a number of small popular books which provide a good introduction to the Russian church. If one would go further, there are works like the late Frank Gavin's volume on Greek Orthodox thought or, on doctrinal subjects, the immense contributions of Russian (exile) theologians to be found in the library of reports and documents produced by the study department of the World Council of Churches.

Mrs. Korper's book fits into none of these categories. She writes as a New Englander whose enlightenment on the Eastern church began as she audited some of Dr. Zernoff's lectures at Keble College, Oxford. In a sense, this is a setting forth of her reflections, an attempt at intellectualizing the mystery which she felt when listening to the lectures, attending Orthodox worship services or reading works of Russian Orthodox history, doctrine and piety. In some places she fails to get away from the abstract, or even reduces healthy mystery to confused rationalism. But this may be just my personal reaction to her thinking.

Episodes in Russian church history provide the warp for the woof of Mrs. Korper's reflections. They also serve as occasions for dealing with such doctrinal differences between East and West as the *filioque* (which, by the way, has yet to have its day at an ecumenical meeting), the infallibility of the pope, the place of the laity, the relations between church and state, the concept of the church and the nature of worship. On this last point she writes, "The religion of the Orthodox surrounds and encloses them."

As regards the present moment in Russian church history, she writes:

> . . . the confusion and reverses appear to be not conclusive, but temporary; not final, but relative. Seeing them thus, we look past personalities and events for an explanation in native tendencies or special genius. And we see that for seven hundred years, with very few placid and equable exceptions, tyranny and disturbance in one form or another have darkened Russia, and always the underlying basis has been the same. It is a recurrent attempt to force man to acknowledge and to accept the worthlessness and unimportance of individual life, and to destroy in him any possibility of realization of himself as the creature and concern of God.

There are some interesting descriptive phrases; for example, "to the Eastern Church exclusion from hope is only a matter of degree, and never becomes final for any creature." In some respects Mrs. Korper idealizes the church which has taken such a hold on her fancy—but probably it is this which led to her writing about it.

American Protestants are awakening to the fact that there are hundreds of Russian Orthodox churches in our cities and towns, Orthodox chaplains with the armed forces and Orthodox bodies in the National Council of Churches. Mrs. Korper's book may serve as a starting point for those who wish to begin a process of enlightenment on the nature of Russian Orthodox religion.

PAUL B. ANDERSON.

Tri-Focus on Judaism

GUIDEPOSTS IN AMERICAN JUDAISM: AN ANALYSIS OF CURRENT TRENDS IN JEWISH THOUGHT. *By Jacob B. Agus. Bloch, $4.50.*

CONSERVATIVE JUDAISM: AN AMERICAN RELIGIOUS MOVEMENT. *By Marshall Sklare. Free Press, $4.50.*

JACOB B. AGUS is one of the very few American rabbis who have the inclination or the knowledge to keep abreast of the shifting currents of contemporary religious thought. One still remembers with gratitude his *Modern Philosophies of Judaism* of nearly 15 years ago, which introduced Martin Buber and Franz Rosenzweig to American readers at a time when these celebrated religious philosophers were known in this country only to a narrow circle of initiates. In the present work, largely a collection of papers published separately in the course of the past ten

years, Mr. Agus essays a very different task. He attempts to "set up guideposts to help the intelligent reader find his way in the restless, variegated domain of contemporary [American] Jewish thought."

This enterprise, as he sees it, is descriptive, evaluative and normative. The questions he asks are: "What do the several interpretations of Judaism really teach? How do the central ideas of Jewish faith stand up in the light of modern thought? What should be the fundamental philosophy of the [American] Jewish community as a whole?" The first part of this threefold task, the descriptive, he performs with considerable success; the other two phases, the evaluative and the normative, are carried through in what seems to me a far less satisfactory manner. And this comparative failure is not without its deeper significance.

Against a very brief statement of the impact of American culture on Jewish life Agus outlines the "living ideas" in the Orthodox, Reform and Conservative segments of American Jewry. These chapters are worth careful reading. Agus is not impartial—he is obviously committed to Conservatism as the "movement" that holds out most promise for American Jews—but he is understanding and scrupulously fair. Along with an account of the origins, inner development and present problems of the three "denominations" in American Jewry, he provides summaries of the work of the men whose thinking seems to him to be of most significance today. Particularly interesting are the pages devoted to J. B. Soloveitchik, the Orthodox theologian who has developed what is substantially a neo-Kantian religious philosophy "in conscious alliance with the neo-supernaturalistic school of Protestant theology." The non-Jewish reader will gain much from these chapters, and even the informed Jewish reader will find them profitable.

The latter part of the book is made up of a series of disconnected essays on various aspects of contemporary Jewish life and thought. Since it is Mr. Agus who writes them, they contain many valuable insights and formulations, but they also reveal certain basic weaknesses that vitiate much of present-day Jewish religious thinking in this country. For with but little exception, present-day American Jewish religious thinking —Orthodox, Conservative and Reform— remains "liberal" in the worst sense of the word: man-centered rather than God-centered, immanentist rather than transcendental, idealistic rather than biblical, psychological rather than theological, speculative and "philosophical" rather than existential. Whereas Protestant thought in America has been deeply affected by the resurgence of biblical and "neo-orthodox" theology, Jewish religious thinking in this country has as yet hardly been touched by the newer currents. Agus' essays "The Idea of God" and "The Meaning of God in Our Experience" (the very titles are significant), and the glaring inadequacies of his understanding of Christianity in its relation to Judaism, are striking evidence of this grave defect.

Agus' work suffers from a shortcoming in another direction. Though he deals with tendencies, institutions and movements, he operates almost exclusively on the ideological level, in the realm of ideas and concepts, with only cursory reference to underlying social conditions. The picture that emerges is thus often strangely unreal, bearing at best a remote and indirect relation to the actualities of American Jewish life. This proneness to ideologize affects the author's account of Orthodoxy and Reform, but its distorting influence is particularly felt when he touches on Conservatism, for it is Conservatism with which he is inwardly identified and which he therefore tends to ideologize almost beyond recognition. For a realistic account of the American Jewish "denominations" one will have to look elsewhere.

Marshall Sklare's *Conservative Judaism* offers the needed corrective to Agus' overly ideological approach. Sklare is a trained sociologist with a sympathetic insight into American Jewish life. His study of Conservatism will undoubtedly become an influential pioneer work in American Jewish religious sociology. He knows how to distinguish the actualities of institutional life from ideologies and programs, yet is able to give these latter their due place in the total picture. He interprets the emergence of the Conservative movement in American Jewry not primarily as the incarnation of a new "philosophy" of Judaism (which is very much what Agus does); he sees it as a fundamental phase in the acculturation of the east European Jew to his American environment.

The east European Jewish immigrant's "ethnic church" (oldline Orthodox synagogue), transplanted to the area of first settlement (the so-called Jewish "ghetto"), could not meet the requirements of advancing social and cultural mobility. When the immigrants, or their children, reached the areas of second and third settlement, a new kind of religious institution, with new institutional structures, new patterns of worship and new programs of activity, was required, and the Conservative synagogue came into being. It was and remains a laymen's movement through and through, though anchored in the Jewish Theological Seminary, which serves as its one visible symbol and center. Mr. Sklare's account of the interplay of purpose and attitude of "the three interest groups in the [Conservative] movement, the laity, the rabbis, and the schoolmen" (the professors at the seminary), is most revealing and offers significant points of comparison and contrast with the situation among American Protestants. No one concerned with religious and social life in the United States can afford to overlook this important work.

The reader who proceeds from one of these books to the other will be struck by their sharply contrasting viewpoints and their virtual lack of contact even when they deal with the same subjects. Both have their place, for it is well to remember that a religious movement is both a social reality and the embodiment of a religious commitment, demanding sociological and theological treatment alike. That is why both these works have their place as contributions to an understanding of American Judaism, the history of which, as Agus points out, "is only just beginning."

WILL HERBERG.

Quotable Quoter

THE PASSIONATE STATE OF MIND. *By Eric Hoffer. Harper, $2.50.*

OCCASIONALLY, even in the case of a very interesting book, the author is more interesting than the book. Eric Hoffer has written two lulus, but he is still more striking than either. As a matter of fact, it is who he is that makes what he says arresting. Presently a San Francisco longshoreman, he has also been a migratory field laborer and a gold miner. Self-educated, he has read widely in English and German letters, and deeply in the unlettered people around him.

From all this came a first book, *The True Believer,* and now has come another, *The Passionate State of Mind.* Both are sequences of aphorisms, many marvelously apt, most models of generalization, and all uncomfortably close. The first book was more successful, it seems to me, in that its point was clearer to the author and so came through the choppy ideas better. The "true believer" became a useful symbol for the fanatic. The new book does not succeed quite so well in selling its tag. What the passionate state of mind is, comes through clearly enough, and we can recognize its model among (within) us. It is insecurity's overcompensatory intensity. The book misses, though, in having not much more to say about the goodness or badness of these passions than we already wonder about. We know our disproportionate intensities, most of us have inklings at least of what is behind them (or what *isn't*), we realize that they are often destructive but can be creative. Hoffer describes us as we recognize ourselves—he does not reveal what we had not wanted to admit, as he did in the first book. And he does not help our judgment this time: "The chemistry of dissatisfaction is as the chemistry of some marvelously potent tar. In it are the building stones of explosives, stimulants, poisons, opiates, perfumes and stenches." Description, yes. Discrimination, no.

But it is an exciting mind that comes through all these eminently quotable maxims. It is plain, too, which other minds have excited this one. He never quotes, but many of the ideas are stamped with their origins—and they are all very O.K. origins. It occurs to me that you who force your guests to play games might make from this book some very high-brow, cerebral fun: choose sides and then, as in a spelling bee, identify random aphorisms by the author who probably stimulated them. Thus: "We probably have a greater love for those we support than those who support us. Our vanity carries more weight than our self-interest." La Rochefoucauld, 90 proof.

"That which serves as a substitute for self-seeking may eventually serve as its camouflage." Reinhold Niebuhr, neat. "We are unified both by hating in common and by being hated in common." Adolf Hitler (or his theorist, Carl Schmidt), bottled in bond.

I don't know, though. People might start staying home. If they did, they could do worse there than reading *The Passionate State of Mind.* THEODORE A. GILL.

CORRESPONDENCE

Sheer Self-Righteousness

SIR: The Christian Century is to be commended for printing the Gelwicks article (April 13). I've been out of the U.S.A. for about four years now. I may be wrong but the indications are that not many American periodicals (church papers included) would have printed Gelwicks' article. To have printed it was true evangelism. The article implies a call to repentance, a confession of national sin. One of the disturbing things about the current "religious awakening" in America is that it hasn't brought those Americans who have been "awakened" (including those in Washington with their "prayer breakfasts," etc.) to this sort of honest and therefore spiritually healthy acknowledgment of the large element of sheer self-righteousness in American foreign policy. Incidentally, the suggestion that there is anything like a "spiritual awakening" taking place in the U.S.A. would be greeted with the Oriental equivalent of a horse-laugh out here.

Kanpur, U. P., India. KEITH A. LEACH.

Happily Divided

SIR: In "Our Greatest Heresy" (June 8), Henry P. Van Dusen undertakes to do a very considerable amount of repenting for other people. Seemingly, he does not feel that he has need for doing any for himself. The sin for which he sees especial need of repentence is that of denominational loyalty; "our unhappy divisions," he characterizes it. He seems intent on adding an eleventh commandment to the original ten, "Thou shalt have no other church but mine."

To enforce his point he quotes from an earlier article along the same line written by James E. Wagner, president of the Evangelical and Reformed Church, who is just now busily engaged, along with certain misguided leaders of the Congregational Christian Churches, in an effort to foist upon that unfortunate denomination a union along lines which he and his E. & R. brethren have laid down.

It would be well if these two gentlemen would cease trying to remove the mote, if any, of division from the eyes of others and give attention to the beam of narrowness, intolerance and bigotry which protrudes so very conspicuously from their own. No man could do more to heal "our unhappy divisions" among Congregational Christians than would Dr. Wagner by persuading his own church to withdraw finally from the merger negotiations.

A device much in use by those who favor the ecumenical party line is much in evidence in this article. It is to assume that others endorse their views but are apathetic about putting them into practice. Not so! One of the most precious of freedoms is that of joining with others who are like-minded to worship God according to the dictates of our consciences. Our own, not Henry Van Dusen's. We who love the Congregational way of life will not repent of "our *happy* divisions"! We have no need for repentance.

Long Beach, Calif. ROY W. ABEL.

It *Was* a Saucer

SIR: Theodore Gill's review of two flying saucer books in your May 25 number caught my eye right away. Last summer, on leaving the airforce, I decided to try an experiment. I snapped a shot of a flying saucer. It was a saucer—from my kitchen—and it was flying because I flew it.

On Sept. 12 the Los Angeles paper with the largest circulation printed it. Instead of telling them it was a flying saucer, I very carefully asked them what they thought it might be, thus avoiding any misrepresentation on my part. Beneath the photo they printed "Flying Saucer?" The results were astounding. Mail poured in from flying saucer clubs, excited fanatics who visioned imminent world destruction, authors of flying saucer books, and persons who enclosed money for extra prints.

If people can get excited over a harmless kitchen utensil, isn't it safe to assume that there is little, if any, basis for recent disk delirium? DAVE MACPHERSON.

Long Beach, Calif.

What Could Be Done

SIR: Prof. Hopkins in his excellent article (April 20) on financing higher education could, I believe, go farther in his "Plan for Sharing" among neighboring colleges. From the experience of Christian institutions in Japan, China, the Philippines, India and other countries, I think a vitalizing program of cooperation and union could be effected in local areas in America. It would be less difficult here where government is always friendly, no faculty, funds or trustees are "foreign," and other circumstances are more favorable.

For example, in Ohio or Iowa where 50 or so church-related colleges struggle to live and grow, could not groups of them become stronger, more contributive to the church and humanity, and more worthy of support, if they largely pooled their resources? They might unite in a strong Christian university on a single (old or new) campus or on several campuses. The present colleges could be junior colleges granting appropriate degrees and serving as feeders of the specialized senior colleges (assigned to various campuses?), and leading to graduate schools of that and other universities. Degrees could be granted by the university and, if desired, by a college. All sorts of adaptations would be requisite and possible.

Cooperation is not easy but is well worth the effort; delay adds to the difficulty. Trustees, alumni, faculty and students would be in a larger and stronger institution. Church and public would cordially approve. GEORGE T. SCOTT.

Upper Montclair, N. J.

Overrun Formosa

SIR: I am very much interested in the editorial paragraph in your issue of May 11, "Formosa Overrun by Missionaries." In January and February I had a six weeks' visit in Formosa and was able to see at first hand something of the situation there.

First, I would like to correct a statement which was quoted from the *China Bulletin* saying: "Not more than 15 or 20 of the Protestant missionaries in Taiwan are working with the Taiwan Presbyterian Church." Actually, there are over 50 missionaries who are associated with the Presbyterian Church of Formosa, including Canadian Presbyterians, English Presbyterians, Presbyterian, U.S., Presbyterian, U.S.A., Reformed Church in America and four other groups.

Your article also suggests that the Canadian Presbyterians have been the main Protestant mission in the island in years past. Actually, Protestant mission work was started in 1865 by the Presbyterian Church of England. In 1872 missionaries of the Canadian Presbyterian Church joined them and during the years since these two missions, the English working in the south and the Canadians in the north, have constituted the main Christian witness in the island. This has developed a church of some 40,000 members and adherents, which is formally constituted as the Presbyterian Church of Formosa. In 1951 this church became a body of the World Council of Churches and of the World Presbyterian Alliance.

In the late 40s, when the China mainland was closed to missionaries from abroad, over 50 missionary groups moved into the island of Formosa. Some of these groups, including the Presbyterian Church, U.S.A., the Presbyterian Church, U.S., and the Reformed Church in America, are closely associated with the Presbyterian Church of Formosa. Others, such as the American Methodists, Lutherans and Brethren, have had a cooperative attitude toward the work going on in the island. The majority of the

mission groups coming in have begun work with little consultation, and it has not been possible up to this time to form any kind of council for consultation toward cooperation.

One of the complicating factors in the problem is that many of the new missionary groups have been concerned primarily with the Mandarin-speaking Chinese from the mainland rather than with the Taiwanese, who form the bulk of the membership of the indigenous church.

At the present time the united conference of Presbyterian missions is exploring ways of forming some type of cooperative council so as to take the greatest advantage of the new resources which are available for strengthening the witness and work of the church in Formosa. E. H. JOHNSON,
Secretary for Overseas Missions.
Presbyterian Church in Canada,
Toronto, Ont.

Cults in Catholicism

[See article on page 756.]

SIR: The pastor of the prosperous Sacred Heart Church in Washington's select 16th street recently urgently instructed his parishioners to attend the Friday evening services in honor of the Sacred Heart in greater numbers. "Services in honor of the Blessed Virgin attract a full church but those for the Sacred Heart are attended by but a handful of people."

With the present emphasis on "devotions in honor of the Blessed Virgin," the time has already arrived when she receives more attention from the Catholic faithful than Jesus Christ or the Holy Spirit. The latter is almost unknown among Catholics. Sunday May 29, while I was leaving St. Matthew's Cathedral after services in honor of Pentecost—at which the archbishop officiated, with eight priests and innumerable acolytes, in full regalia—a well dressed woman asked me, "What were the big doings today?" When I replied, "It's Pentecost Sunday," she commented, "What's that?"

Those Catholics who are zealous for the honor of God as Son and as Holy Spirit are apprehensive of the future.

Washington, D. C. [Name withheld.]

Other Verses

SIR: It may be unwise to call attention to the point. But when a correspondent writes to The Christian Century (May 11) to quote chapter and verse for God's decree that the races must be kept separate and unequal, I am provoked to wonder once more, as I often have wondered, how many persons in the "Bible belt" have noticed that there is in the Bible one chapter whose topic is a case of marriage between a white and a black. The chapter tells how some members of the family objected to this marriage, and what decision God gave as to the person who had contracted the marriage and as to those who objected to it. The chapter can be found by looking in an ordinary Bible concordance under either "Ethiopian" or "married." I understand that this "Ethiopian" was of African extraction, black skin, frizzled hair, probably thin lips but possibly thick lips.

I have read in sundry critical commentaries about doubts whether this "Ethiopian" (apparently the same Hebrew word as in "Can the Ethiopian change his skin, or the leopard his spots?") was either African or black, whether the translation "Ethiopian" is correct, or whether the half-verse that mentions the Ethiopian ought not to be simply cut out of the Bible. But I doubt whether these commentaries have carried with them the majority of sober Bible students.

STEVEN T. BYINGTON.
Ballard Vale, Mass.

Make It Democratic!

SIR: I have learned through The Christian Century about the plans for the new National Council of Churches headquarters building in New York city to cost $14 million. As a member of the finance committee of the National Council of Churches, I made the suggestion that the 35 million members of the 30 denominations that make up the National Council be given an opportunity to contribute to the building of this national home for American Protestants.

With all due respect to John D. Rockefeller, Jr., for his contribution of a very valuable piece of real estate as a site for this new home, I earnestly urge that even the "widow's mite" have its just recognition as a contribution in this building, which will be dedicated to the work of Christ and his church.

It is with a great deal of concern that I read that according to Edmund F. Wagner, treasurer of the United Lutheran Church and president of the board formed to supervise the center, "We hope and believe that at least 25 per cent of the total will come from gifts. . . ." Some simple arithmetic shows me that 25 per cent of $14 million is $3.5 million, or 10 cents from each of the 35 million members of the 30 constituent member bodies that make up the National Council of Churches.

I do not "hope and believe," but I have a real faith that, if the members of these Protestant and Orthodox churches of the National Council are given the opportunity to share in this building of their national home, a minimum contribution of $1 each, making a total of $35 million, is not an unrealistic figure to raise. We can build not only an office building but a sanctuary to the glory of God and his Son Jesus the Christ.

To say that half of the proposed cost of $14 million will be covered by a 21½-year amortization mortgage is another concern to me. Eventually the Christian people in the pews of the local church will pay both principal and the interest charges of this mortgage. Why not give these members the opportunity to contribute now and eliminate this unnecessary cost? Even if the interest charges are, let us say, 3 per cent (which is about half of what most of us must pay for a mortgage), the total cost will be raised somewhere over $2 million.

As I now see it, the people of our Protestant and Orthodox churches have not been given a chance to make their contribution directly toward this building. Thirty-five million contributions averaging $1 will keep our National Council of the Churches of Christ in America free and democratic. JOHN G. RAMSAY.
Congress of Industrial Organizations,
Washington, D. C.

Billy Graham's Company

SIR: Concerning Simeon Stylites' "Riff-raff" (June 8), Billy Graham seems to be getting what Simeon calls "people." But I have also observed that our distinguished evangelist is received by royalty, mingles with the nobility, dines with the Archbishop of Canterbury and has made a call at No. 10. Yet I have still to learn of any convert listed in Debrett's *Peerage* or of a Glasgow shipping magnate signing a decision card or of a member of the London Stock Exchange making a public confession of sin. It is almost certain we should have heard of such a phenomenon had it occurred.

Allowing for a good margin of facetiousness in Simeon, in the same spirit one might answer his question: "Do you know any 'riffraff' that I might go out after?" by using his own words—"Bank presidents and board chairmen."

"We are all socialists today"—so said Mr. Baldwin many years ago. Tell Simeon we are running out of "riffraff," and if there be any judging from the new Ford agreement they are "bank presidents and board chairmen."

ELLIS JONES HOUGH.
First Presbyterian Church,
Dexter, Mo.

'The Bible Says . . .'

SIR: The Bible says more than Billy Graham says. In fact the Bible says more than Jesus said, than Paul or anyone else says. Those who could say *all* that the Bible says aren't talking: they are confused.

The Bible does talk to one if one is prepared to listen to what the Bible says. One can tell others what the Bible says to him, that is, make a selection just as Jesus did at Capernaum (Luke 3:4-6), and many others after him. Could this be Christian existentialism!

It would seem that everyone must witness to what the Bible says to him, taking care that he has made an honest, inclusive, intensive and tireless search of the treasures which that library of devotion and spiritual insight contains. The palpable fact that everyone who listens to the Bible finds a message acceptable and helpful to himself and to others warrants continued search and continual listening, not only to his own hearings but to the hearings of others as well.

Danville, Ill. DANIEL L. ECKERT.

NEWS of the CHRISTIAN WORLD

Lutherans Discuss Merger Issues

Approve Study of Problems of Aged, Expansion of Parish Education, Encouragement of Tithing

MADISON, WIS., June 6.—Three hundred and seventy-one pastoral and lay delegates from 467 congregations of the Eastern district of the Evangelical Lutheran Church met in Madison May 24-26. They took no formal vote on the proposed merger of the E.L.C. with the American Lutheran, United Evangelical Lutheran and Lutheran Free churches, but they discussed issues involved in the merger, scheduled for 1956, which would bring together 1,900,000 Lutherans. The convention approved authorization of a study of problems of aged, needy and infirm persons in the Lutheran church; advocacy of closer relations and fellowship among Lutherans in the armed forces, their parents and pastors; a program to step up recruitment for the ministry; expansion of parish education; encouragement of "tithing as a basis of minimum giving to the church"; a fund appeal for Luther College and St. Olaf College in 1957-58; possible E.L.C. participation in acquisition of an all-Lutheran center in Chicago's Loop; and intensified work in radio and TV on the congregational level. Raymond M. Olson, stewardship director, reported that contributions in the Eastern district (467 congregations) were $47 per confirmed member, or a total of $7,332,000. F. I. Schmidt is president of the district, whose headquarters will be moved from Oak Park, Ill., to Milwaukee.

Committee on Teen-age Drinking Finds Survey Difficult

After a number of meetings, the committee on teen-age drinking appointed by the mayor of Madison in 1953 has found it "very difficult" to ascertain the extent of beer drinking in the city. The committee had decided on a survey in the schools as its first step, much against the advice of the superintendent of schools and school principals. School authorities expressed doubt that the survey would reveal the truth, since pupils might not take the questions seriously. But the committee went ahead to make a survey in Racine county and the results are now being tabulated. "We are living in a drinking age," reports the committee, "in which youth matures early and finds itself in a society which glamorizes drinking on the radio and TV, as in the case of many sports broadcasts, and in general accepts drinking in the home and at social affairs as proper and 'smart.' . . . Until the adult world sets a consistent pattern in its thinking about drinking, youth will find itself confused."

Witnesses at Hearing Oppose Released-Time Bill

At a public hearing on the bill before the Wisconsin legislature to permit released-time instruction in religion in public schools, a teacher who said he has engaged in psychiatric social work declared that "Christianity is guilty of spreading 'white man's supremacy'" and that "religion is the cause of many of society's ailments." Another witness declared that the bill "would aid religious groups in compelling youngsters to undergo religious training," which he called "brain-washing of children." The Wisconsin council of churches opposed the bill on the ground that it provided that the local school board may permit instruction outside the school during the required school period for religious purposes "under a qualified instructor without the approval of the state superintendent," but did not define what a "qualified instructor" is. Wauwatosa, near Milwaukee, has had released-time religious instruction for 25 years, but the Wisconsin supreme court has never had a released-time case before it. William T. Darling, former Wauwatosa superintendent of schools, said he believed the state superintendent should be responsible. He was in favor of such religious instruction but not in favor of this bill.

Wisconsin Assembly Kills Bill Legalizing Bingo

By a 47-40 vote, the Wisconsin assembly killed a bill that would have excluded bingo from the state antigambling law when the game was conducted by a nonprofit religious, educational, charitable or veterans' group. Another bill to amend the state constitution to permit bingo playing was killed 48-32. Supporters at the committee hearings were mostly members of volunteer fire departments who said they needed the revenue for new equipment.

Mayor Fights Scuttling of Public Housing

Mayor Frank P. Zeidler of Milwaukee has carried the fight to prevent scuttling of the public housing program to the governor's office. The mayor told Madison's *Capital-Times* that the drive against public housing is backed by powerful real estate interests and led in the legislature by Speaker Mark Catlin, who recently threatened to "put an end to the socialistic plans of the mayor of Milwaukee." Mr. Zeidler said that landlords are averaging a 30 per cent return from property in the blighted areas, and in one case 1,700 per cent.

Roman Catholics Up By 10,854 in 1954

The Roman Catholic population of Wisconsin increased by 10,854 during 1954 to reach 1,089,853, according to the official directory for 1955. There were 4,421 converts during the year, 101 more than in the previous year. A sharp rise of 12,953 was noted in the number of students at Catholic educational institutions. The five dioceses in Wisconsin are served by 1,937 priests and the schools, hospitals and convents by 8,547 sisters, an increase of 73. Young men in the diocesan or religious order seminaries decreased from 2,590 to 2,190.

Outlaw Political Contributions By Labor Unions

Labor union "war chests" for political purposes were padlocked by recent action of the Wisconsin legislature. A bill was adopted by both houses making it illegal for unions to contribute money for political purposes.

CHARLES A. PULS.

Calls Washington A 'Praying City'

Augustana Lutheran Leader Praises It as Symbol of Religious Revival—Hold Fifth 'Pilgrimage'

WASHINGTON, D. C., June 7.—This city enjoyed a new experience during the recent meeting here of the New York conference of the Augustana Lutheran Church. Instead of the usual words of criticism from outsiders, it heard high praise for itself from Thorsten A. Gustafson of East Orange, N. J., president of the conference. Washington, said Dr. Gustafson, is a "symbol of the religious awakening in the United States." It is a praying city, he said, "in its executive decisions, in its vast network of government, in its vibrant church life and in a large segment of its varied population." The Lutheran delegates took most of their meals at Washington's Universalist church.

Federal Government A Great Host

Five thousand foreign guests were brought to this country during the past year by the various agencies of our federal government, generally for a three-month stay. Each week a new group arrives, coming from as many as 40 countries. They go first to the International Center for a week of orientation and then to various parts of the U. S. to study and observe in the field of their particular interests. This program is now in its fifth year. As part of their orientation, three local religious representatives speak to these groups on religious life here. Msgr. William McManus of the National Catholic Welfare Conference, Isaac Franck of the Jewish Community Council and this correspondent are the regular lecturers. A guest from South America said that the best example of democracy he had seen in this country was the three religious representatives working together as a panel. People from 80 countries have been represented in these weekly groups.

Hold Fifth Annual Washington Pilgrimage

The District of Columbia commissioners proclaimed April 29-May 1 "Washington Pilgrimage Week End." This annual affair is designed to acquaint participants coming from all over the nation with the religious foundations of our democracy. This year's pilgrimage, the fifth, had a "first look" at the act of Congress providing for inclusion of the phrase "this nation under God" in the pledge of allegiance to the flag when it held its concluding session at the National Archives. At that session Lynn Harold Hough, formerly dean of Drew Theological Seminary, spoke on "The Genius of Democracy." Among other speakers were Congressman Brooks Hays, Supreme Court Justice Tom Clark, Sen. Lyndon Johnson of Texas, Pres. Perry E. Gresham of Bethany College, Bethany, W. Va., Elton Trueblood, chief of religious policy for the U.S. Information Service, and Howard Pyle, presidential adviser and former

governor of Arizona. The pilgrimage gave its "layman of the year" award to Pres. Dwight D. Eisenhower, its "churchwoman of the year" award to Frances P. Bolton, congresswoman from Ohio, and its "clergy-churchman" award to Ralph W. Sockman, pastor of Christ Church (Methodist), New York city. Dr. Richard Renner of Doctor's hospital, Cleveland, was elected president of the pilgrimage for 1956. Mr. and Mrs. Harold Dudley of Washington, originators and tireless promoters of the enterprise, continue as program directors.

Lutherans, Government Personnel Join in Seminar

Carl J. Friedrich, professor of government at Harvard University, addressed some 80 representatives of Congress, the administration, the judiciary, labor, business, agriculture and the Lutheran churches at a two-day seminar held recently in Alexandria, Va. His subject: "The Augsburg Confession and Its Implications for the Christian in Public Life." The annual seminar, sponsored by the National Lutheran Council's public relations department and the Lutheran Church—Missouri Synod, also discussed the relation of Christian preaching to public life.

Ceremony at Greek Embassy Speeds Chicks on Way

At a ceremony held recently in front of the Greek embassy here, Mme. Melas, wife of the ambassador, received 35,000 baby chicks on their way by air to Greece's farmers as the gift of the Heifer Project and Church World Service. The chicks represented the final shipment in a total of 300,000 which have gone to supply a poultry project supervised by the Greek department of agriculture. Participating in the ceremony here were clergy of the Greek Orthodox churches and the president and the executive secretary of the Washington federation of churches.

And So Forth

Clarence T. Nelson, pastor of the only Augustana Lutheran Church in the District of Columbia, was elected president of the Washington ministerial union and vice-president of the local federation of churches at the recent annual meetings of the organizations. Albert P. Shirkey, pastor of Mount Vernon Place Methodist Church, largest white Protestant church in the district, was elected president of the 35-year-old federation.

Sam Higginbottom, 80, former agricultural missionary to India who is now president of the Christian Service Training Center at Babson Park, Fla., spoke at a luncheon meeting held recently at Epiphany Episcopal Church here under the auspices of the host church and the Washington federation of churches.

Local Protestant clergy were guests of the Washington Hebrew Congregation recently when Rabbi Solomon B. Freehof of Pittsburgh gave two lectures, on "The Old Law and Jewish Life" and "The Talmud —Treasury of Parables."

Kiyoshi Tanimoto, Methodist pastor of Hiroshima, Japan, was the guest recently of the Washington federation of churches' department of church and world affairs. He addressed a public meeting at First Congregational Church.

FREDERICK E. REISSIG.

Indonesians Hold Education Study

Homrighausen of Princeton Introduces Religious Nurture Philosophy at Three-Week Session

DJAKARTA, INDONESIA, May 25.—A hundred delegates from most of the 30 bodies in the Indonesian National Council of Churches are gathered at near-by Sukabumi for three weeks' study of religious education under the leadership of Prof. Elmer Homrighausen of Princeton Theological Seminary. In his opening lectures Dr. Homrighausen established common ground with the pastor-leaders by demonstrating the biblical basis of religious education, emphasizing the necessity of an over-all educational approach in making the Christian witness rather than the mere utilization of methods or techniques. Ruth Seabury and Robert Nelson of the World Council of Churches were on hand the first few days to supplement Dr. Homrighausen's lectures. Evening workshops instruct the church workers in the use of films, filmstrips, pictures and other audiovisual techniques. Commented a reporter to one of the Indonesian pastors: "Now that the Asian-African conference has stimulated the government to action, the churches of Indonesia also have decided to do something significant."

Probowinoto Heads Missionary Commission

Basuki Probowinoto, leader of the churches of mid-Java, has accepted the general secretaryship of the National Council's missionary commission, which is charged with arranging for the evangelization of Indonesia's unreached areas and peoples. The commission also serves as liaison between the Indonesian church bodies and foreign sending agencies. Mr. Probowinoto was a delegate to the World Council of Churches' 1954 assembly and was Sunday morning guest preacher in New York's Madison Avenue Presbyterian Church. Other secretaries of the commission are Rev. G. J. van Reenen and this correspondent, who are respectively responsible for relations with continental European and English-speaking foreign bodies.

Bob Miller Administers Relief

Bob Miller, administrator of the Mennonite Service Committee program in mid-Java, has been invited to serve as field representative of the Indonesian National Council of Churches' program of interchurch aid. He has just completed a survey of the refugee situation in Makassar and is now arranging for the distribution of surplus foods being supplied by the Indonesian churches, by (U.S.) Church World Service and by New Zealand's CORSO. Most of the program is being channeled to the 150,000 to 300,000 Toradja refugees in mid-Celebes. Rice and peas, which are being bought locally, and surplus skim milk constitute the bulk of the aid. In connection with the National Council of Churches, church bodies in Makassar have organized the Christian Social League to administer the program from this city. Indonesian ministers and social workers will train the local workers and supervise the actual distribution of supplies.

Church Leaders Go Abroad

Rev. Simon Marantika, general secretary of the Indonesian National Council of Churches, is on a two-month trip to attend the World Council of Churches' interchurch aid consultation in Switzerland, then consult with ecumenical and mission representatives in New York concerning the program of assistance to the Indonesian Christian community. . . . Pres. T. S. G. Moelia of the Indonesian Christian University, chairman of the National Council of Churches, is one of three leaders of a delegation of 40 Indonesian economic experts now attending a chamber of commerce conference in Tokyo. After the government program has ended Dr. Moelia will consult with Christian educators in Tokyo on the organization and administration of Christian universities. Dr. Moelia was formerly a cabinet minister and professor of economics at the University of Indonesia.

Southern Baptists Organize New Congregations

In the past two months the (U.S.) Southern Baptist Convention has organized two new congregations—at Semarang and Djakarta—in addition to the two already established at Bandung and Surabaja. Each has its own place of worship and educational plant. The convention's mission in Indonesia began work in January 1952. It now has a theological institution in Semarang, with 10 students enrolled in the entering class, and operates at full capacity a medical clinic in eastern Java. The competent personnel the Southern Baptists are assigning to Indonesia and their generous investment in institutions overshadows the assistance being channeled through the Indonesian Council of Churches by the ecumenically minded churches of the West. The mission has suffered a loss through the illness of the secretary, W. B. Johnson, who had to be flown to America May 19 for emergency surgery.

Christians Plan Normal College

Representatives of the churches of Java met in Semarang May 10 to draft the constitution for a Christian normal college. The five-year collegiate level institution will be located in mid-Java, probably in Salatiga. The program calls for construction of classrooms, dormitories and staff-houses at a cost of several million rupiahs, and for a faculty of foreign and Indonesian professors. John Hayes, late of China, is to be one of the professors, and two additional teachers of English have been requested from the American sending societies. The college has become necessary as a place for training teachers for the 250 Christian middle schools. The government recently established state normal colleges in Medan (Sumatra), Bandung and Malang (Java), but only students who sign contracts agreeing to teach in government middle schools can matriculate there. To avoid being forced out of the middle school field, it has become necessary for Christians to take drastic steps to supply their own staffs. The

Indonesian Christian University was represented at the consultation by I. P. Simandjoentak, who has just returned from America where he earned a master's degree at Columbia University. The relationship between the mid-Java normal college and the Christian university is now under consideration.

General Elections Scheduled

The first national elections are scheduled to be held in October. A national parliament and a national constituent assembly to draft a constitution are to be elected. Signs showing electoral symbols are found in profusion throughout the nation. Especially conspicuous are those of the Communist and Masjumi (Muslim) parties. The first vice-chairman of parliament, Mr. Tambunan, has warned that government law-enforcement agencies must seek to prevent undesirable incidents. He recalled that in Sumatra a Masjumi leader was beaten up and that Nationalist and Masjumi party sympathizers used force at a Djakarta rally.

Universities Growing

Indonesia now has at least 25 universities, all established since the Japanese surrender in 1945. The University of Indonesia is comprised of several scattered faculties (some of which date back to the 1920s) in Djakarta, Bogor, Bandung, Surabaja and Makassar. Total enrollment is now 7,105. Gadjah Mada (state) University in Jogjakarta (six faculties) enrolls 7,339 students. There are three state teachers' colleges with a combined enrollment of 475, and 23 private universities, including the Christian University and Nommensen Batak University (Lutheran). Typical are the recently established Airlangga University in eastern Indonesia, with a combined enrollment of 2,804 students in Surabaja and Malang, and the National University in Djakarta. The latter, operating under a charter granted by the republic when it was centered at Jogjakarta, has 800 students who are taught by 40 part-time lecturers. It has no buildings of its own.

WINBURN T. THOMAS.

Move Closer to Union

Lutheran Free Church Conference Approves Merger Blueprint

MINNEAPOLIS, June 13.—The more than 350 congregations of the Lutheran Free Church will decide by referendum during the next six months whether they want their 65,000-member denomination to continue merger negotiations with three other Lutheran bodies. At the church's annual conference which has just ended here, delegates voted 450-202 to recommend that the congregations approve the organizational blueprint for merger with an additional proposal. That proposal would give L.F.C. congregations continued control over Augsburg College and Augsburg Seminary, both in Minneapolis.

The three other churches involved—American, Evangelical and United Evangelical Lutheran—adopted the merger blueprint without reservations at their con-

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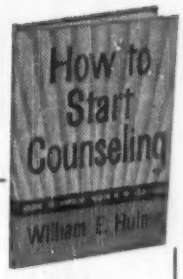

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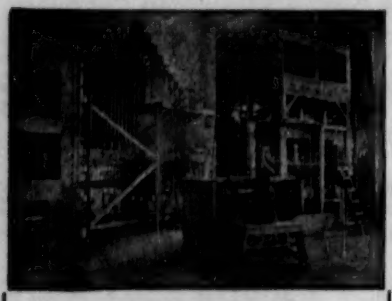

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ventions last year. The L.F.C. conference—at which any member can register, as congregations do not send delegates—first voted on whether it should recommend that congregations approve the merger blueprint without modifications. This approach was rejected 426-222.

Fear Loss of 'Free' Principles

Voting on merger recommendations was preceded by a debate in a "committee of the whole" type session at which 44 members spoke. Opponents of the merger expressed fears that free church principles would be lost in the new church of some 1,800,000 members, where there would be more discipline, authority and centralization. Proponents argued that the L.F.C. emphasis would be widened by participation in the merger. Concern was expressed over the future of the Augsburg college and seminary, but Pres. Bernhard Christensen and many of the faculty and alumni were for the merger. A statement was read from negotiators of the other three churches declaring their willingness to discuss proposals for continued control of Augsburg by the L.F.C.

Then the delegates debated whether to change the requirements set at the 1954 conference: that three-fourths of the congregations which vote in the referendum must approve the merger proposal before it will be considered carried and the union negotiations continued. George Michaelson of Minneapolis, a member of the L.F.C. merger committee, pointed out that 175 congregations with less than 75 members each have 8,000 of the 46,000 voting members of the denomination. In the referendum they would have equal voting power with the 175 other congregations having 38,000 members. But the conference defeated his proposal to give one vote to congregations with fewer than 50 members and additional votes to larger ones, with a top of nine votes set for those with more than 1,000 voting members.

For an Unbroken Fellowship

Some supporters of the merger were opposed to "changing the rules in the middle of the game." John Stensvaag, secretary of the merger committee, said the committee did not suggest changing the referendum vote requirement because it hoped that the fellowship between congregations which characterizes the L.F.C. can be carried unimpaired into the new church. But it did warn that if the merger proposal is defeated by a small group of congregations, pro-merger groups may be tempted to leave the L.F.C. for the new church. If the referendum goes in favor of continuance of merger talks, the congregations will probably get a second referendum to decide whether they individually will go into the merger when the constitution, articles of union and incorporation are completed for the new church, possibly in 1956.

T. O. Burntvedt of Minneapolis was honored on his completion of 25 years as president of the church. He received a leather-bound testimonial and a gift of $2,400, which he and his wife will use on their coming trip to Norway. Thirteen new pastors were ordained at the close of the conference. A new $400,000 library at Augsburg was dedicated—a memorial to the late George Sverdrup, Augsburg's president 1911-37.

WILLMAR L. THORKELSON.

Scottish Church Debates Issues

Annual Assembly Considers Evangelism, International Relations—Deletes Personal Abstinence Call

EDINBURGH, June 4.—"I felt a little strange at first, but soon I began to feel at home," said a minister from the United States after attending his first meeting of the presbytery of Edinburgh. "There was the man who thought no business had been properly discussed until he had intervened; there was the man with a bee in his bonnet; there were the conveners with their orderly reports; there was the full attendance rapidly falling after the first hour and a half."

Much the same observation might be made of the Church of Scotland's General Assembly, the 1955 session of which has now been concluded. There is not much time, nor indeed much inclination, for general debate, though sometimes a lively and useful discussion does come along. Conveners of important committees reduce their reflections to writing—to the convenience of the reporters, who keep an eye on the distributed typescripts to see that no deviations occur, but to the detriment of good public speaking in the formerly accepted sense of the term.

Serving the Multitude

Sometimes, however, the conveners are so full of their subject that they speak out with great freedom and effect, typed-out though their speeches may be. At the recent assembly it was pleasant to note some newcomers among these, such as Martin Shields of Corstorphine, who as vice-convener deputized for Prof. J. G. Riddell, chairman of the national church extension committee, who was ill.

One-third of Scotland's population, Mr. Shields told us, is on the move. In the past decade the Church of Scotland has spent £1 million on new churches in new areas; yet another £10 million will be needed in the next five years. The first £1 million was reached only with the aid of government grants for the rebuilding of bombed structures. Raising the second £1 million will be an even more exacting task. Foreign missions rightly claim men and women and money, while local congregations find themselves faced with ever higher costs of building maintenance. Former givers are fiercely taxed, and new givers have not the same standards of giving.

Will Converts Help Bear the Burden?

How far the tide of evangelism flowing strongly in the wake of Billy Graham's All-Scotland crusade will touch the hearts and open the pocketbooks of the newly comfortable who have as yet no real standard of giving remains to be seen. Little difference will be noted unless the tide keeps on flowing, deepening and flooding.

The Tell Scotland movement, initially and throughout deeply involved in the Graham crusade, is seeking to inspire and steer the new evangelism by every means in its power. It particularly emphasizes the place of the laity, insisting that effec-

tive evangelism is not a sporadic endeavor but a continuing engagement at every level. In other words, as Tom Allan points out, the primary concern of the Tell Scotland movement is to develop missionary parishes rather than to plan parish missions.

After presenting its report to the General Assembly, the temperance committee got a dreadful shock when the assembly took the bit in its teeth and deleted a reference to total abstinence. The sentence in question read: "The General Assembly, frankly recognizing and acknowledging Christian liberty of conscience, again recommends the adoption and practice of personal abstinence as justified on its own merits and for the sake of others, and as the best method of removing the evils of intemperance." By amendment, the assembly substituted "temperance" for "personal abstinence."

Many members of the assembly no doubt thought that it was high time such a change were made. Many others were shocked by the change. It should be noted that a general election and a railway strike and the stage of assembly proceedings had so thinned down the house that voting on the issue was only 68-63, and that the amendment was wholly unexpected. It will be interesting to see what happens in well warned sessions next year. Scotland spends £874 million on alcohol in a year; true, nearly all of this goes for taxes—but it goes.

On Church and Nation

Assembly debate on the report of the church-and-nation committee ranged over a wide area, but the crucial discussion was on war. There are some members of the Church of Scotland who are absolute pacifists; for them, better any horror or suffering or injustice than the horror or suffering or injustice wrought by war, the ultimate social evil. Others say: Ban the bomb! Even if others will not ban it, let the West take action; perhaps Russia would be moved to follow suit. Or at least let *us* cease to produce the bomb, whatever Russia and the United States may do. Or let us promise not to use the bomb unless and until it has been used against us.

In the report, Convener Nevile Davidson and his committee held that the most urgent problem facing mankind is to keep war from breaking out. But, they asked, would not unilateral disarmament simply encourage unscrupulous nations to take advantage of our weakness? The report declared that at this hour of history, when forces of immense and irresponsible power, of godless materialism, are bent on world domination, the Christian nations would not best serve the cause of righteousness by weakening their defensive armaments. "So long as we are living in a sinful society, a society organized in ways contrary to God's will, there can be no peace either in the outer world or in our own souls," said the report. "That is the cross that is given to our generation to carry." A great majority of the assembly supported the committee report. It should be added that the debate revealed deep and unanimous concern that every conceivable measure of good will and fair discussion should be employed in the effort to bring about accord among the nations.

Addressing the assembly sessions, George MacLeod of Iona rubbed in again his "constant engagement"—the urgency of Christ's commandment to love one's neighbor and the profound concern that every Christian

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should feel for political, economic and social conditions. The Christian faith, said Dr. MacLeod, is not a "success story"; it does not profess to teach us how to accommodate ourselves to life; it does not teach us how to conform to the world. Rather, he insisted, it calls us to transform the world, often at great cost of thought, conscience and toil. INNES LOGAN.

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Methodists Hit Liquor Sponsors

Texas Conferences Adopt Condemning Reports—Czech Brethren Mark 100 Years in State

WACO, TEX., June 14.—Methodists dealt hard blows to the brewing and distilling industries during the annual sessions of the North Texas and South Texas conferences. Their actions were so managed as to draw more than the routine treatment usually given conference resolutions in the newspapers. George Gobel, popular television comedian, came in for criticism in the temperance report unanimously approved by the 1,000 delegates to the 116th annual meeting of the South Texas conference at Houston. Gobel's offending statement was: "You've heard that you can't buy happiness. You can. Go out and buy a fifth." Interpreting this to mean a fifth of whisky, the report urged the 185,000 members of the conference to wire or write protests to Gobel and his sponsors, the Pet Milk Co. and Armour & Co. Subsequently, a television columnist reported that because of the protests Gobel has been advised to "lay off" jokes about drinking. The North Texas conference opened its meeting in Dallas by condemning "any use of alcoholic beverages." It deplored the "disgraceful fact" that the beer industry operates what is called "the Poor Man's Austin club" near the capitol building in Austin, for use of state legislators. There, it is reported, they are served free beer and food daily. Meanwhile the oldest active preacher in the conference, Edwin Porter, the "Papa" of the best-seller *Papa Was a Preacher*, told newspapers he had refused to allow a beer company to sponsor a televised production of the book. His daughter Alyene, who wrote the book, rejected the brewery's "good money offer."

Church Observes 100 Years of Czech Preaching

The little Czech-Moravian Brethren church at Ross Prairie observed 100 years of Czech Protestant preaching in Texas with special services May 22, which was also the 80th anniversary of the dedication of the little frame building. Speakers at the celebrations were George W. Hill, executive director of the Texas state historical survey committee and the Texas historical foundation, and Harold Kilpatrick, executive secretary of the Texas council of churches. According to Pastor Josef A. Barton of Ross Prairie, the first Czech Protestants who settled in the area decided in 1855 to call on Jan Zvolanek, then living in the original Stephen F. Austin settlement at San Felipe, to conduct services. Pastor Zvolanek was carried back and forth by horse and wagon. Among his successors was Josef Opocensky, who moved to the Ross Prairie community from his first Texas domicile at Cat Spring in 1860. He spent the Civil War years in Mexico in protest against the stand taken by Texas on the side of the Confederacy. Later he returned to Texas and was active in the ministry till his death in 1870. Czech-Moravian Brethren churches in Houston, Dallas, Austin and several other places in Texas have their spiritual roots in the little church at Ross Prairie.

Texas Baptists Formulate $9 Million Budget

Texas Baptists have drawn up a record-breaking budget of $9 million for the fiscal year beginning Nov. 1, an increase of $500,000 over the current year's budget. It was approved by the convention's 191-member executive board and is to be presented for final adoption to the Baptist general convention of Texas at the annual session next October. Of the total, $2 million is expected to be received through special offerings for foreign, home and state missions. Earmarked for the state's nine Baptist schools is $1,460,000. The executive board also voted to take steps whereby hospital construction funds hitherto offered on a "give-away" or matching basis under the government's Hill-Burton act would be available as long-term loans. Baptists generally hold that acceptance of any gifts from the government threatens the church-state separation principle. Church colleges and universities of the denomination, however, have been borrowing government money for constructing dormitories under the Wherry act. This is not considered a violation of the principle because the funds are repayable loans and no money is actually retained by the church or institution. A similar arrangement is aimed at in the proposed revision of the Hill-Burton hospital act.

Texas Education Commission To Study Desegregation

Gov. Allan Shivers turned thumbs down on a proposal that a special session of the legislature be called to consider the question of racial integration in Texas' public schools, following the Supreme Court's decision leaving details of integration up to state and local authorities. He said such a session, without further study, "would be a mistake." Now the state board of education has asked J. W. Edgar, commissioner of education, to study desegregation in the schools, and has appointed a committee to help him.

At their session in Houston Methodists of the South Texas conference took note of the Supreme Court ruling by adopting a resolution calling on "ourselves in the churches" to "quicken the conscience of the people to seek the guidance of the principles of Christ and the help of God to

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And So Forth

Texas Baptists plan to train special fund raisers who will be available on call to work with churches in both building programs and annual budget subscriptions. These men, working on special invitation from the churches, will receive "honorariums" rather than a percentage of funds raised.

About 1,500 delegates from the U.S. and Canada were in Waco last week for the triennial sessions of the North American Baptist General Conference, whose headquarters is in Forest Park, Ill. The convention has 285 churches with about 50,000 members. C. E. BRYANT.

Christian Scientists Meet

Annual Meeting in Boston Is Attended by 7,500—Increases Reported

BOSTON, June 8.—Christian Scientists to the number of 7,500, coming from all over the world, are attending the annual meeting here this week of the Mother Church, First Church of Christ, Scientist. At the joint opening session Monday they heard their board of directors declare that practical application of "scientific Christianity" is building a "mighty bulwark for individual, national and universal liberty." "The uncertainties which confuse and perplex the nations become less alarming and portentous in proportion as the certainty of God's guidance is better understood," the directors' report said. "In every new upsurge of evil we are learning to seek and to expect fresh proofs of the presence and redemptive power of the Christ." Smaller meetings on special subjects are convening throughout the week.

Wider public acceptance of divine healing was reported to the annual meeting by Will B. Davis, manager of the committees on publication. Many insurance companies, he said, are now adding to their policies riders recognizing Christian Science practitioners, nurses and sanatoriums. John S. Sammons of Chicago, reporting for the Christian Science board of lectureship, said that over 4,000 lectures, including many in overseas areas, were given during the past year, and that the demand for lectures on college campuses is increasing.

New Translations Reported

New translations into nine languages of certain of the writings of Mary Baker Eddy, founder of Christian Science, were announced by the trustees under Mrs. Eddy's will. Although the denomination does not publish membership figures, the annual meeting learned that in the past year there has been a net gain of 31 branches of the Mother Church, for a total of more than 3,100 in 46 countries. Among the 31 are branches in Australia, Austria, Denmark, Germany, Japan, New Zealand and Venezuela.

President of the Mother Church for the coming year is Mrs. Gertrude W. Eiseman of Boston, a Christian Science practitioner who served on the denomination's war relief committee during World War II. She succeeds William R. Knox of Boston.

A.F.S.C. Sponsors Rural Projects in Mexico

The American Friends Service Committee is sponsoring nine service units in rural villages in Mexico this summer. Volunteers will attend an orientation conference June 28-July 1 at the rural Y.M.C.A. camp at Camohmila, Tepotzlan, before going to their village assignments. Edwin Duckles, A.F.S.C. representative in Mexico for the past ten years, has just returned from a five-month tour of India and the Far East, where he studied programs of rural community development and technical assistance, taking particular note of methods which could be adapted to rural projects in Mexico. The Quakers' service program in Mexico has grown continuously since it was launched in 1939.

The Church Roll

Donald F. Ebright, Methodist missionary in India, is spending two months in the U.S. this summer in the interests of the celebration of Methodism's 100 years of work in India and Pakistan. The celebration will culminate in an exhibit and pageant at the Methodist General Conference in Minneapolis next April.

Norman J. Stanhope, assistant pastor of Jefferson Avenue Presbyterian Church, Detroit, is the 1955 winner of the Bible Land Tours Association's Saadeh scholarship awarded on the basis of nominations made by members of the association. The award provides for a three-week tour of Bible lands.

Nils Ehrenstrom, Swedish theologian who was formerly secretary of the World Council of Churches' study department at Geneva, has been named professor of ecumenics at Boston University school of theology, beginning with the fall term. Dr. Ehrenstrom has been closely connected with the ecumenical movement for the past quarter-century.

Helen M. Knubel has been elected to a four-year term as secretary of the National Lutheran Council's department of research and statistics.

Recent deaths in the field of religion: John Mackenzie, for 60 years a prominent Australian Presbyterian pastor, moderator general of his denomination's Assembly 1936-39, active participant in the ecumenical movement on a national and world-wide scale, early in May. . . . Henry B. Master, Presbyterian, U.S.A., minister who was secretary of his denomination's Board of Pensions 1919-36 and moderator of its General Assembly in 1936, a former secretary of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System, in Ardmore, Pa., on May 18, at the age of 83. . . . F. Melius Christiansen, Norwegian-born founder and long-time director of the famed St. Olaf Lutheran Choir, Northfield, Minn., on June 1, at the age of 84. Widely known as a composer whose 250 compositions have been sung by thousands of choirs throughout the country, Dr. Christiansen is credited with introducing a cappella choral music into the United States.

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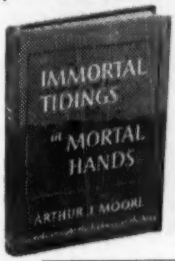

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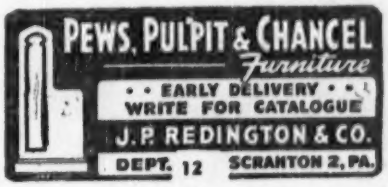

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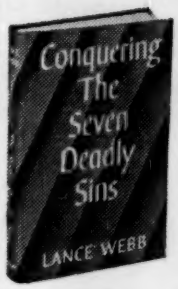

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